MEADVILLE NUMBER

THE UNITARIAN

JULY, 1907

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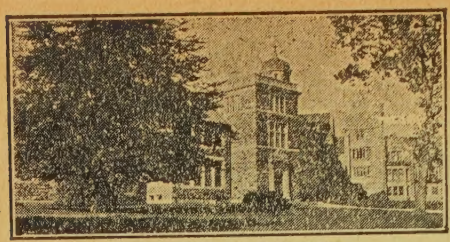

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LET nobody forget that the next important concern of our body is the "International Congress of Religious Liberals" to be held in Boston, September 22 to 27. This is not in the true sense a denominational affair at all, and the Unitarian who tries to phrase its significance in any petty spiritof denominationalismis no friend of ours. Its headquarters will be the American Unitarian Association buildingin Boston :its executive committee is made up mainly of Unitarians: its origin was within the Unitarian body; but the spirit of its development transcends all denominational lines, and is inclusive of all believers in liberal religion throughout all lands. Whatever makes for wider sympathy and co-operative acquaintance amongst all children of the light, all pioneers in the cause of truth, all darers of the way of vital progress, regardless of sectarian affinities or former habits of association, makes for the triumph of that which our Unitarian name essentially stands for, to the very degree in which it hastens the time when the Unitarian name,—as a label of separation,—shall be unnecessary. Nevertheless the "International Council" will stand for the fellowship of those who have the courage of distinctive convictions, and sincerity in frank utterance of advancing views, or it will be of little account after all.

We put in juxta-position this month three significant articles. One is the

story of the Meadville Theological School: well told by its efficient president: the second is a "portrait sketch" of that president who is making new history for his school of an important kind: and the third is a "symposium" of younger ministers discussing "Why more young men do not enter the ministry".

We hope that the significance of these articles will not be missed by any of our readers. The really most vital concern of our denomination to-day is the recruiting of our ministry. We need sane, devoted, and eagerly efficient *leadership*, not simply at denominational headquarters and in control of corporate boards and agencies, but over *individual parishes*. The clergy is not an order set apart, according to our congregational idea, but a group of men selected from amongst men to devote specific attention to leadership in things of the spirit—the urgency of righteousness, truth and brotherly love among the children of men. It is important that the right sort of men be recruited to this enterprise and that they get the right sort of training. We believe in the Meadville method of training, and in the personal equation of him who is its head: but most of all we believe in the big responsibility that rests on every body Unitarian who has a chance to do anything about it anywhere,—to help more of the right sort of young men and women feel the "call" and urgent invitation of this noble vocation.

They are talking, up in Canada, about some sort of *merger* amongst the Congregationalists, Methodists, and Presbyterians, the specific details of which we do not know though the general proposition is one very congenial to us. But we like exceedingly a *caveat* which one of the Congregationalists interested utters in the matter, and publish it as a good epitime of what we Unitarian Congregationalists may well insist upon as abiding gospel. "Canadian Congregationalists", says Rev. Edwin Hobbs, "can give up their name, forms of organization, creeds and covenants so far as they have any, their benevolent and missionary organizations and their separate denominational existence. But they cannot give up the power of the local church to manage its own affairs without outside control, the right of any church to withdraw from fellowship if it sees fit to do so, its right to fellowship any churches of God of whatever name or form of faith, and the freedom which, while honoring doctrinal symbols, cannot be fettered by them."

To all of which we say for ourselves and all who stand for the Congregational idea, amen and amen!

MINISTERS' PENSIONS.

The inception of the new "Society for Old Age Pensions" was modest enough. The ministers interested asked no favors from any body, put forth no general plea, but simply *got together*. Their plan was that the ministers themselves agree to give, each, one per cent. of his salary annually into a general fund, and at the end of each year have the amount so raised distributed in equal pensions to all of our ministers over sixty-five years of age who have been for a certain number of years in service. "An income from this source of three thousand to five thousand dollars is confidently expected", states the circular, setting forth the scheme. The original plan is

royally disinterested. Ministers make no appeal to others than ministers; and receipts are not stored up to the advantage of those contributing merely but for all brethren reaching the pension age.

This is indeed approximately magnificent: and if it is not quite business, in the usual sense of the word, perhaps in a better sense it is the more business-like from that very fact.

But when the matter came to be discussed in "open session" in Anniversary Week, hard-headed business men (who were also ministers) urged auxiliary concomitants of good will. Why not frankly take the churches into the scheme? They even more than the ministers will profit from the enterprise, for more than one church has been seriously hampered in its real spiritual prosperity by its tender-hearted reluctance to let some veteran pastor, whose declining years alone have reduced his powers of service, retire from a position which yet a younger man ought now to take, because of this sore problem of support in old age. Not the ministers but the denomination and the churches would gain by any project that secured an honorable method of retirement for aging men.

On the basis of this amendation, (that churches as well as ministers be invited to contribute one per cent. of salaries paid or received,) the Society was organized in Boston, May 22, and several of our most efficient clergymen placed on the administrative board.

After some uniquely interesting, illuminating, and we doubt not, profitable discussion, the American Unitarian Association at its annual meeting passed a resolution approving of the plan and recommending that a committee of laymen representing the American Unitarian Association be appointed by the executive board of the new society, to urge the matter before the churches; and there the matter stands.

Two objections have been urged against the plan. First, that we have already large funds accumulated in denominational hands sufficient to provide for all real cases of need amongst our aging ministers. But it is a significant fact that both of the two bodies charged with the care of these funds emphasize the circumstance that the names of recipients *are never published, but held strictly confidential.* This is delicate and proper, from one important point of view. But there is another point of view. Some of us would like a system of retiring-allowances involving no reasons why any recipient would wish "not to have his name published"; which would be rid entirely of all the methods and mannerisms of "indigency"; which would be attended by as much honor and respect as are *emeriti* pastorates or professorships. Until a retiring pension is put on this basis the chief embarrassment in the whole matter (which bears on the churches even more than the ministers) remains; when only charity in some form seems the alternative, it is not easy for aging ministers to retire from languishing parishes until uncomfortable pressure forces the issue,—and uncomfortable pressure seems heartless.

The second objection urged is that there is no reason why ministers should be pensioned more than any other class of the world's workers, and that ministers ought not to be concerning themselves with the material question of their by-and-by—unless they can make provision for old age as they go along, out of present salaries.

We do not like to argue this matter very much. It has been unfortunate, perhaps, that this point of view has been urged rather more by men who are themselves in circumstances which makes the issue wholly impersonal and aloof. Practically there is nothing in the pension idea which is disonant with industrial progress for all classes; and if so it were foolish not to take a step in advance at one point because advance cannot be made at every point. As a matter of fact very few ministers are receiving salaries large enough to permit much provision for future years; nor is their point of view such as to make such worldly prudence too easy. This scheme perhaps is from a rational view-point as "prudent" as any, and as self-respecting; while from the view-point of the churches it is pre-eminently sensible.

And we believe that the churches will respond to it heartily if they are given a chance. In other denominations where it has been tried, the method is conspicuously successful. Personally we like much better the insurance-endowment scheme presented by the President of the American Unitarian Association some years ago; but that failed because of its complexities in appeal. This is more simple and direct: is based on commonsense principles, and has wise men behind it.

A Prayer.

BY JOHN HAYNES HOLMES

O Father, while I live, I pray
That I may work from day to day;
Work with strong hand and willing mind
At little tasks that help mankind.

And Father, when I die, I pray
That, as I rise to greet the day,
I be not cursed with idle rest,
But with some heavenly work be blest.

"Harvard Theological Quarterly"

It is welcome news that comes from the Harvard Divinity School, announcing that with the beginning of another year, (January, 1908), *The New World* is to find resurrection in a Quarterly to be edited, (as was that Review), by the Professors of the Harvard Divinity School, and to be known as the "Harvard Theological Review." This publication is made possible partly by a bequest which Dean Charles Carroll Everett left for this purpose to his daughter. The endowment of such a review on a basis which could insure its permanent maintenance was the persistent dream of Dean Everett whose personality entered so largely into the editing of *The New World*, and all friends of the higher scholarship in theology will rejoice that the ideal is now to be realized.

Unitarian Belief in God

It is urged against the Unitarians that they do not believe in God. It is not an argument; it is a foolish error. As a Methodist minister, I believed in God, but as a Unitarian minister to-day, I find that it has grown more ample and more sure. The conception has changed but the conviction grows more clear with each new day of Unitarian progress. This statement is not mere speculation, but is the voicing of actual experience. If you have been taught to believe that Unitarianism is simply unbelief, you may correct the mistake. —*C W. Casson's "Paragraph Pulpit.*

Faith is a matter, not of the reason but of the human will; and the difficulty lies in just this resolution to serve God, with all its consequences—a resolution the man himself must make, for no divine mercy can wholly take its place. —*Carl Hilty.*

Dr. John Watson----Ian Maclaren

BY REV. ALBERT LAZENBY

THE death of Dr. John Watson("Ian Maclaren") causes almost a sense of personal loss. Since the publication of the "Bonnie Brier Bush" the name "Ian Maclaren" has been a household name on two continents. John Watson was unknown before except to his own people and in his own denomination. But when these stories appeared he at once stepped into fame. It was Dr. Robertson Nicol who discovered Maclaren. The stories which make up the volume had long lain in M. S. in the author's desk. One day in the confidence of friendship he read them to Dr. Nicol, and that astute editor saw their charm and pressed Maclaren to give them to the world. His judgment was justified. In a year that was remarkable for its good books, the "Bonnie Brier Bush" appeared. It at once captured the popular mind and won its way into the popular heart. There was a winsomeness about it like the winsomeness of a child. One moment it moved you to laughter and the next filled you with the sense of tears in mortal things. In these stories Watson has given us a picture of his first parish—the first parish he could call his own. He had been "assistant" in Edinboro but early in his career he was called to a parish in Perthshire, Logiealmond, a small village or 'clachan' some 12 miles north of Perth. This is the place he calls "Drumtochty". The village consists of a single street of low stone cottages and on the brow of a steep brae stands the little Free Kirk. Hidden behind the church is a pretty two-storied cottage, completely embowered in flowers and shrubbery. This is the manse, and it was here that Watson lived, young, enthusiastic, impressionable, unconsciously absorbing the atmosphere which years afterwards breathed itself through his stories. He is the young minister Carmichael. Several causes combined to develop individuality in the glen. Shut in by the Grampions on the north and the river on the south the people have lived so far away from from the hurly-burly of the world that the native character has not had all its interesting idiosyncrasies rubbed off—at least not when Watson lived there. The question has been raised as to how far his stories represent the actual conditions of a Scottish village, and it has been said that no one ever saw a village in Scotland that was such a community of saints as Drumtochty presents. There is a striking absence of original sin in the parish. And that may be true. The characters are idealized. Watson was both a humorist by nature and a sentimentalist by mission. He set himself deliberately to lay bare the secret forces of Scottish tenderness and love. In both the "Bonnie Brier Bush" and "Auld Lang Syne" we are dealing with men and women who actually lived, and if they do appear before us dressed up in their Sunday best, yet it is something to know that they fit their clothes and that their clothes fit them. They are not masquerading in garments too fine for them. We have here a picture of Puritan Scotland which throbs and pulses and gleams and glows with health and life, with a deep-souled tenderness and a sympathy for religious differences that make for tolerance. People read them and catch something of their spirit, and long before they know it the old, hard Calvinism has crumbled away and a gentler, softer, sweeter religion has taken its place.

And this it is that gives the stories their interest. We see the faith into which Watson has grown. If we read the stories of Ian Maclaren and the sermons of John Watson, we at once perceive how the two grew out of each other,—or grew up together. The

stories are the sermons in concrete. We are speaking now of the "Mind of the Master" which was published very soon after the "Bonnie Brier Bush". In this volume we have some fifteen sermons, and every one has to do with what he considers the teachings of Jesus. He sweeps aside all the accretions of the centuries and goes direct to the utterances of Jesus himself.

There is something strangely familiar in his interpretations of the sayings of Jesus. One might almost call it a re-echo of Channing and Parker and Martineau, and such men of the liberal faith. Not that we should call Watson a Unitarian. He was not. On that one fundamental doctrine which separates Unitarianism from Orthodoxy he was non-Unitarian. He believed that Christ was God. This belief he emphasized again and again. True, his language is vague, shadowy, paradoxical. Speaking of the Trinity, *e. g.* he says: "With Jesus the Trinity was never a metaphysical conception, a state of being; it was an ethical fact—a state of feeling. *** God and Christ were one in love." This is hardly the church's doctrine of the Trinity. Where are the three persons in one God? But this satisfied Watson—as it satisfies many others. He had small respect for the definitions of the creeds. With what thinly disguised contempt does he speak of the church's creeds:—

"When one reads the creeds which was given by Jesus and those which have been made by Christians, he cannot fail to detect an immense difference; and it does not matter whether he select the Nicene Creed or the Westminster Confession. They all have a family likeness to each other and a family unlikeness to the Sermon on the Mount. They deal with different subjects, they move in a different atmosphere. Were the Athanasian Creed and the Beatitudes printed in parallel columns, one would find it hard to believe that both documents were virtually intended to serve the same end, to be a basis of discipleship. . . . .They are constructed on different principles. When one asks, What is a Christian? the creeds and the Sermon not only do not give the same answer, but models so contradictory as to represent two types. We all know many persons who would pass as good Christians [judged] by the Sermon, and be cast out [measured] by the creeds."

Is there any wonder that the good fathers of the church should think that Watson weakened the authority of the creeds? And not only did he put himself at issue with the creeds as creeds, but he declared beliefs that were in direct contradiction. Put the confession of Faith and the utterances of Watson in parallel columns and we at once see the difference. And it must be remembered that Watson was a minister of the English Presbyterian church and that church still offers the Confession of Faith as its standard.

Confession of Faith	Dr. Watson in 'Mind of the Master.'
THE DIVINITY OF CHRIST	
'The Son of God, the second person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fulness of time was come, take upon Him man's nature. . which person is very God and very man, yet one Christ.'	'Jesus did not depend on His metaphysical equality with the Father, but on His moral likeness to the Father; not on His eternal generation, but on His spiritual character.'
THE ATONEMENT	
'Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified; and did make a proper, real and full satisfaction to His Father's justice on this behalf.'	'Jesus proposed to ransom the race, not by paying a price to the Devil or to God, but by loosening the grip of Sin on the heart and reinforcing the will. . . . .Heaven is a spiritual state, and its settlement on any person, either on account of a payment in blood or money, is an absurdity.'
FAITH	
'The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the spirit of Christ in their hearts.'	'Jesus did not regard faith as an arbitrary gift of the Almighty, or an occasional visitant to favoured persons, but as one of the senses of the soul.'

DIVINE FATHERHOOD

'All those that are justified God vouchsafeth, in and for His only Son Jesus Christ, to make partakers of the grace of adoption. ....

'If Jesus did not teach a Divine fatherhood embracing the Race, then He used words to conceal thought. .... Jesus' message was, "You are a Son...."This silence (about the Fatherhood of God) from the date of the Greek fathers to the arrival of the modern BroadChurchman, has been more than an omission; it has been a heresy.'

ELECTION

"By the decree of God, for the manitestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death."

"No power will ever convince a reasonable being that one man should be elected to life and have heaven settled on him as an entailed estate, and another be ordained to death and be held in the way thereto, or that one be blessed because he has held the orthodox creed, and another be cursed because he has made a mistake in the most profound of all sciences. If heaven and hell--be they places or states—are made to hinge on the arbitrary will of the Almighty or on the imperfect processes of human reason, then judgment will not be a fiasco: it will be an outrage. It will be a climax of irresponsible despotism, whose monstrous injustice would leave heaven without blessing and hell without curse."

Now, could language be more explicit? Could words more clearly show this man's divergence from the teachings of his church? It was a favorite apology for the friends of Watson to say he was outside the limits of his church—he was better than his creed. True, but the strange thing was that he was content to remain swathed in the swaddling clothes of a confession that not only "did not reflect Christ's teaching, but hampered that teaching at every turn." It must be admitted that here was heresy enough to hang a dozen saints. An attempt was made to 'libel' him; but it proved abortive, and before the next Synod came round he had made his peace with the church. He did not recant, but he explained. He gave what was called "an apology." In an address to the Free Church students in Glasgow, he labored to show that the faith that lies behind his "Mind of the Master" was not so different from the faith delivered to the saints after all. It was only a difference of emphasis—a difference of approach. That seemed to satisfy his friends; but others thought the circle was not so easily squared.

As for Watson, close observers of his writings note a subtle change. The broad, free atmosphere in which he had revelled became circumscribed. We look in vain for the fearlessness and freedom of the "Mind of the Master" in his later writings. While he emphasized no less the value of conduct in the christian life, he rather harked back to the favorite fancy of the apologist—that the christian character is the product of the evangelical faith. Here is a statement written some two or three years ago for the *Congregationalist:* Speaking of "What is Christianity" among other things, he says: "It is to believe that Jesus Christ came from God and is in a sense peculiar to him the Son of God." That would put Martineau outside the pale of christianity and Edward Caird and Campbell and many another who does not believe that Christ "in a sense *peculiar* to him is the son of God."

Over against that we prefer to put that other statement of the faith of a christian: "I believe in the Fatherhood of God; I believe in the words of Jesus; I believe in the clean heart; I believe in the unworldly life; I believe in the beatitudes; I promise to trust God and follow Christ, to forgive my enemies and to seek after the righteousness of God."

It is by such utterances as these that Watson will be best remembered and by such portraits as Domsie and Margaret Howe and Jamie Soutar and Posty, and Drumsheugh and Dr. Maclure — he will be best loved. These show that under the influence of a sturdy sense, the thews of the spirit bow, and granite natures are formed, out of which polished statues can be hewn.

The Isles of Shoals Meetings

THE Isles of Shoals Meetings will begin on July 7. An admirable program has been prepared, with subjects and speakers representing the best thought of men and women who have appeared at former meetings, together with new speakers, to whom audiences always listen gladly.

The subject of the morning meetings will be "What we may know about Jesus," and the various addresses will be given as follows: "The Sources of our Knowledge," by Rev. J. T. Sunderland; "The Place and the Time," by Prof. Nathaniel Schmidt of Cornell University; "The Actual Life," by Charles F. Dole D. D.; "The Essence of the Teaching," by Prof. F. A. Christie; "The Aftermath of Tradition," by Rev. Clayton R. Bowen; and "The Modern Significance of Jesus," by Rev. Alfred R. Hussey. The evening meetings will include an illustrated lecture on "Neighborhood Work in a Black Belt Country," by Rev. Pitt Dillingham, lectures by Mrs. Margaret Deland, Mr. Joseph C. Lincoln and Rev. S. M. Crothers, a Celia Thaxter evening with readings by Rev. Elizabeth Padgham, and the usual concert by members of the quartet. The Sunday sermons will be given by Rev. John H. Holmes, Rev. Albert Lazenby and Rev. A. R. Hussey; and other religious services will be conducted by Rev. R. F. Leavens, Rev. F. R. Sturdevant, Rev. S. C. Beane, Jr., Rev. A. D. K. Shurtleff, and Rev. G. Leonard Phelps.

Those who cannot spend the entire week there will not fail to notice the especially attractive "end of the week" program for those who can only go down the last Friday night to spend Sunday. Saturday morning, besides the regular chapel service, conducted by one of the younger ministers, the series of addresses on "What We Know About Jesus" will culminate in a most suggestive discussion of "The Modern Significance of Jesus," by Rev. Alfred Rodman Hussey of Baltimore, Md. Saturday evening Rev. Samuel McChord Crothers, D. D., will give one of his wittiest and most graceful lectures on "The Anglo-American Misunderstanding," and there will be the usual unique candlelight service in the Stone Chapel at bedtime. Sunday morning Rev. Mr. Hussey will preach at the Appledore and if the weather is propitious a sunset service will conclude the week's meetings. As many friends who have been spending the week at the Oceanic are obliged to return Saturday morning there are usually good rooms to be secured for this end of the week program.

There will be an Alliance Conference meeting Wednesday afternoon at four o'clock, the topic for discussion being "Alliance Duties and Privileges." Mrs. J. W. Sargent of New York, will give a paper to open this discussion. The Young People will also have an informal conference at the Stone Chapel Thursday noon at twelve o'clock.

"Have you found your life distasteful?
My life did, and does smack sweet.
Was your youth of pleasure wasteful?
Mine I saved and hold complete.
Do your joys with age diminish?
When mine fail me, I'll complain.
Must in death your daylight finish?
My sunsets to rise again."

—*Browning.*

The real secret of knowing human nature lies in possessing a pure heart innocent of self-conceit; such people gradually acquire a keenness of vision that pierces all the outer wrappings.—*Carl Hilty.*

The "New Thought" Movement

BY REV. THOS. VAN NESS

EVERY nation sooner or later shapes and moulds a religion suitable to its own needs and in harmony with its own genius and ways of thinking. Mohammedanism in India is a different faith from what it is in Arabia, and the Buddhism of China is scarcely to be recognized as the Buddhism of Ceylon. We speak of Europe as Christian yet the Christianiiy of Russia is widely at variance with the Protestantism of Holland, and each differs from the Catholic form prevalent in Mexico. A transformation of Christianity is going on here in the United States before our very eyes, a process which is making it a system better calculated to meet the needs of our own age and the special genius of Americans.

Since the Civil War, we have been developing certain American characteristics which now fairly well distinguish us from other people; the first of these is our *practicalness*. When a project is brought to the attention of an American the question which almost spontaneously springs to his lips is "What's the good of it?" In the business world the demand is for service. Upon the street it is said "Such and such a railway does not render good service." Why should not a religious system, says the ordinary man, be subjected to the same test, not "is it good" but "is it good for something?"

The second noticeable characteristic of the average American is his absorption in the present. To-day counts, not next week, not next year. The newspaper is the symbol of this characteristic. It must be up to date. It may print articles of value upon the early history of commerce but these articles are rarely read. What is the news of to-day? That is the question asked by all ranks and classes.

The third American characteristic is the demand for that which can be easily understood and which is capable of being arranged in an orderly and business like fashion.

The fourth characteristic is the strong preference shown for whatever appeals to personal experience or what can be tested by a man's own knowledge. The self reliance of the American springs largely from this mental quality.

Sooner or later the Christian systems inherited from Europe were certain to be modified by these characteristics. Nearly all of our Protestant denominations reflect the mental and spiritual genius of Germans, Hollanders, Englishmen and Swiss, particularly those who lived in the Reformation period some 300 years ago.

An interesting movement among people who are largely outside of definite denominational organizations emphasizes this transition, a movement, formless as yet, though taking shape and partly voiced in a convention held in Boston during the month of May. This movement is popularly known by the name of "The New Thought." Just where the term originated and how no one seems to know. It is not academic in its origin, nor is it a "slum" term shouted forth by a jeering mob. It is a term that sprang directly from the people themselves and like everything American goes to the heart of the matter without any indirectness, therefore it defines perhaps really better the movement than would any nice phrase or carefully worded statement. The name tells right off where the new emphasis in religion is to be placed. Not, as formerly, upon certain forms and ceremonies, not upon particular beliefs, not upon right states of emotion such as once were called forth in the prayer meeting or the revival, not

even upon a new theology but upon thinking.

We inherited I repeat most of our religious systems from the Reformation period, and with them we inherited certain conceptions of God and man which are now rapidly passing away.

Before Channing's time God was commonly thought of as a Being in a heaven of heavens, one who, from inaccessable heights through miracle or special providence, directed the affairs of men; largely too the idea prevailed of Nature being something foreign to and apart from God, so that a poet of the 19th century could actually ask "Are God and nature then at strife?"

Modern theological writers have wisely discarded the systems of Calvin, Zwingli, Luther and Wesley, they have returned to the thought of God as given in the New Testament, of a spirit within human hearts, of a God not apart from but immanent in this world, a power forever present and everywhere manifesting itself as force, as energy, as instinct, as thought, as spirit, as the Eternal One in whom we live and move and have our being.

The childlike conception of man, created by a mere word of Jehovah and leaping into being full grown and physically complete, has passed away also. In its place is the conception of a slow and steady development from the animal stage, a slow organization and co-ordination of limb and nervous system, of the gradual perfecting of eye and ear, the evolving process not yet complete, man still in the unfinished state—still becoming.

Most interesting of all, there has come the knowledge that although man is influenced by environment and modified by conditions, circumstances, yet the real power of development, the real power that brings him up from infancy to manhood, that builds his physical frame and educates his reasoning faculties is not a power outside himself but is a power within, a growth force which is described by many names, but whether referred to as instinct in the bird, or as intuitive knowledge in savage and child, or force of heredity, or whether some other term is employed, in every case what is meant is, that there is an inner propulsive, assimilative force—a life energy, which as it were, watches the process of food digestion, presides over the nervous system, enlarges the size of muscle and sinew and like a wise overseer sees to it that the various organs of the body function normally. Yes! which assembles heterogeneous elements, taking from the food and the air and the sunshine those especially needed and creating a structural organism by the process that is called growth.

The average American having found out these facts in a general way, is not particularly interested in the theories of man's past, nor for that matter is he much interested in man's future. The problems of the "after-death condition" of the heathen, of his own immortality, seem to interest him scarcely more than the problems of Darwinianism, and the Lamarkian factors of Evolution. The present time however does interest him vitally and he asks in his direct and practical way "Does this moment, this hour, yield something for ME?" "Can I," he says to Science and Psychology, "direct this creative energy within myself?"

Psychology answers "yes."

"How"? he questions.

"Through the power of thought."

The average man knows *through* his own experience that this answer is a true one; he knows the effect upon himself of fear, and of worry, and of sensual images, hence he accepts without further investigation the assertion made by psychology "what you think you tend to become" Yes, the ordinary American, if he has read anything at all, sees how vividly our novelists and poets illustrate this statement. We all admit that when we dwell long and expectantly with the image of any particular thing in our mind, an irresist-

able tendency seems to be created to bring that thing (or idea) into being.

Dostoievsky in his "Crime and Punishment" tells how Raskolnikoff, the student, returning from pawning a jewel has this vague thought cross his mind "An intelligent man who had that pawnbroker's money could accomplish anything he liked. It is only necessary to get rid of her."

It was but a fleeting thought but by harboring it, it grows, it possesses him, every hard experience of his outward life appears to bear some relation to the project, to urge him to the crime.

Banquo hears what the witches say but he does not allow their words to sink into his mind. Macbeth does; he revolves in his mind the awful act which may lead to the throne and eventually murders Duncan. "I am the master of my fate" is not strictly true. I am the master of my thought is strictly true; for our conduct, so psychology declares "is powerfully influenced by a subtle operation of thought called auto-suggestion *i. e.* by what the mind persistently suggests to itself or carries in solution in consciousness." The modern neurologist would say therefore that Raskolnikoff, the student, and Macbeth, the Thane, were both victims of their own auto-suggestion.

In the consideration of this "New Thought" movement definitions need not concern us; for the average man is well aware of what is meant by the verb "to think" even if he cannot state satisfactorily its meaning. The reason why any definition of *to think* is unsatisfactory is because the act which the word denotes, chamelion like, eludes us by the various shades and guises it assumes. Now it is the exercise of the intellect that is meant; then again it is the forming of a mental picture or the consideration of a subject or the contemplation of a state of mind. Yes, when we THINK, we reason, we purpose, we exercise the intellect, we consider, we form mental pictures but this is telling what we DO inwardly when we think, not what thought itself is. Impossible though it is to satisfactorily tell what thought is. Yet nothing is so well known and it has well been said that the difference between a man and a no-man can be stated by saying that in the one case there is ability to think, in the other case such ability is lacking.

The present New Thought movement or Mental Science movement, is turning back to Jesus with a fresh interest It is studying his words and deeds not so much primarly as did Unitarians a half century ago to catch from them a strong impulse to philanthropic and charitable deeds, no; but to gain from them if possible the secret of life. It is approaching the man of Nazareth from a new angle; it is asking how Jesus found it possible to remain pure in heart and strong in body. In what way he banished from his mind evil suggestions and rid himself of fear and anxiety and mental depression in the face of a waning cause and in the company of unreliable and traitorous followers. That secret of life, we are now told is not hard to find; indeed Jesus himself tells us the source of his power. "The words I speak unto you" he says, "I speak not of myself but the Father that dwelleth *in* me; for of mine own self I can do nothing."

Paul and John echo precisely the same idea when they say 'It is God who worketh in you both to will and to do." ...."Greater is He that is within you than the powers that be in the world.'

A transformation of Christianity to fit it to American needs is now going on before us, one might almost say that the church of the spirit is being born in the United States. This new church will embody the principles of Jesus as has no other church in the past. It will place the emphasis upon the now and here, it will urge upon every one the need of right thinking. It will say to every man "what you think you will tend to become." Watch over your thoughts; guard against evil suggestions, thus only can you have health of mind and body. Its first and great

commandment will therefore be, "take care of your thinking and your conduct will largely take care of itself."

And who is to be greatest in the new kingdom? Greater is he that ruleth his own thoughts than he that establishes a fortune, but greatest of all is he that eli minates all impure and evil thoughts and remaineth pure in heart, for he shall see God."

The New Thought movement is new and not new. It is new only in its simplicity, practicalness and timeliness; new in the sense that when a man asks of it "How can this present moment yield something for me?" it tells him in a direct and easily understood manner. New in the sense that it makes of Christianity something which the modern man can put into practice at every moment and at any place. Old, in the sense that Jesus told us 1900 years ago that we had within us abilities, talents seldom brought to the surface; old in the sense that the son of man showed us how through lonely vigils, through seasons set apart for contemplation and prayer one may gain a strength, a spiritual power that seems well nigh marvellous. Yes! he may so link himself to the eternal as to be in all literalness son of God.

Finally brethren whatsoever things are true, whatsoever things are honest and just and pure and altogether lovely; whatsoever things are of good report, if there be any virtue and if there be any praise let us think on these things.

The Gift of Youth

BY FLORENCE BENNETT

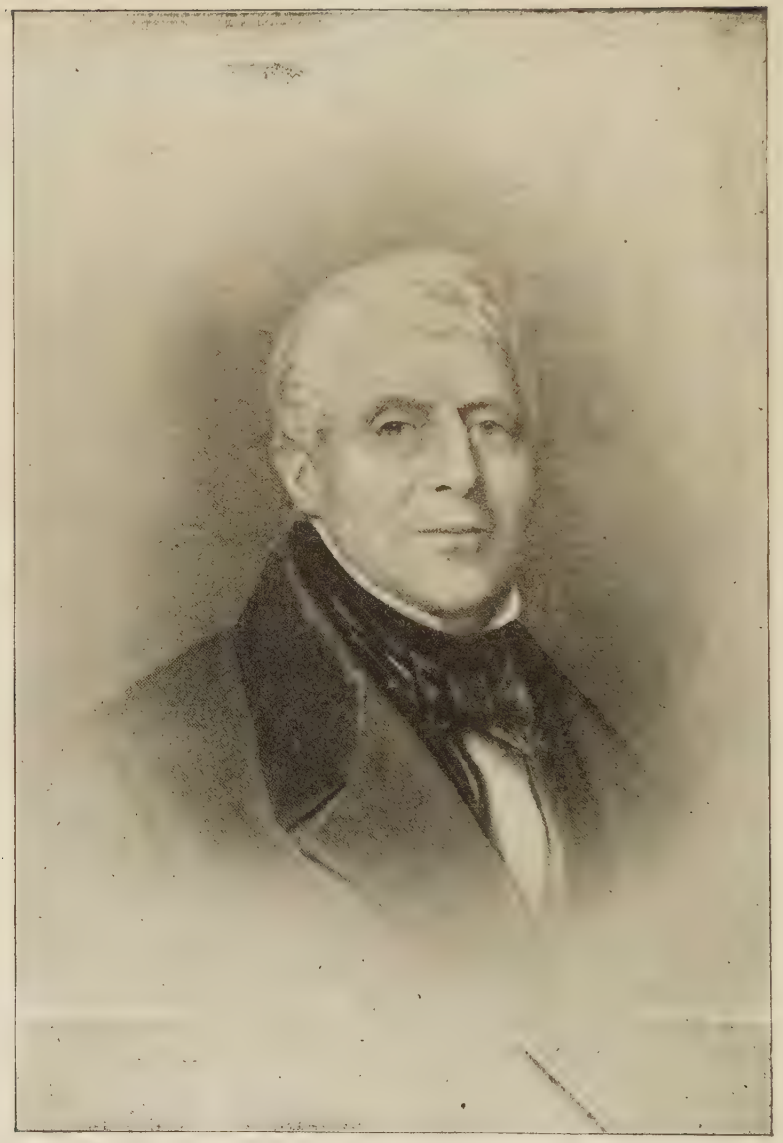
Lord God Omnipotent, forth Thou art sending
Us as Thy messengers, blessed with Thy word;
Souls high-endorsed and inspired with hope unending,
We would help onward the triumph of God.

Truth of all ages, ageless, immortal,
Shining and guiding the children of men,
Beams of thy radiance have streamed through youth's portal,
Stay with us, dwell in us, keep our hearts clean.

Faith of our fathers noble and holy,
Rest in our hearts, keep us stalwart and strong,
Temper the flood of our youth with patience lowly,
Lead us to victory, singing thy song.

Joy that ne'er ceaseth, springing from God's throne,
Well in our lives, give us courage and cheer,
Bless us and fill us, mark as God's own,
Cleanse us from discontent, purge us from fear!

There on the hill-top the Cross shineth glorious,
Here at our hand find we crosses to bear;
Jesus hath passed on as Servant before us—
Love is the Law, and our service is fair.



G. J. Heidekoper

Founder of Meadville Theological School, 1844

DIVINITY HALL, AND THE LIBRARY

Meadville Theological School

BY REV. FRANKLIN CHESTER SOUTHWORTH

"I DO NOT coincide in the opinion that the clerical office has lost any of its former usefulness. The nature of that usefulness may have altered somewhat by reason of the clergymen occupying a less isolated station in society than formerly; but the amount of that usefulness I believe to have increased rather than diminished."

Thus wrote in 1840 Harm Jan Huidekoper to his son Frederick concerning the vocation in the name of which these two men were to found, four years later, the Meadville Theological School. Forty-four years previously the former had arrived in New York from Holland without friends, with little acquaintance with the ways of the world, and with resources sufficient only for his immediate wants. Eight years later he was to settle in Meadville as the agent of the Holland Land Company and to found a family and a church, as well as an institution for the training of ministers. Those who would inform themselves further concerning the career of this remarkable man may be referred to the Tiffany biography of recent date. In order fully to understand the conditions out of which the Meadville Theological School grew we must know something about Mr. Huidekoper's character and the influences which surrounded the children of his household. For it was in the brain of his son Frederic that there originated the plan for founding a theological school, and it was this same Frederic Huidekoper who became its first professor, and after the the death of his brother Edgar, its

treasurer. Of the five children of Mr. Huidekoper who reached maturity three served from the founding of the school until their death upon its Board of Trustees, and a fourth is still a member of the Board, having been its president for sixteen years. A grandson is its present Treasurer, an office which he assumed in 1879 as successor to his uncle and his father; and something of the interest which the Huidekoper family have taken in the school is indicated by the fact that since its foundation ten of Mr. Huidekoper's children, grandchildren and great-grandchildren have sat upon the Board.

It would be pleasant if time permitted to linger over the personalities of Mr. Huidekoper's children, to whom the destinies of the School were in its early years in so large a measure committed, but I can mention them only in passing. Professor Frederic, a first-hand authority on the first three centuries of church history, painstaking accurate and precise as a scholar—whose valuable library has recently come into the possession of the school, gave instruction with short intermissions during the years from 1844-1867. Successive volumes of his accounts as treasurer, an office to which he was elected later, testify to the loving fidelity which he gave after resigning his professorship, to this phase of the school's activity. Of Edgar, its first treasurer, it was said at the fiftieth anniversary by a distinguished alumnus of the School: "Throughout the first fifteen years the funds and financial affairs of the School were managed by Edgar Huidekoper, Senior, as treasurer; and no education or philanthropic institution of America has had better handling; no dollar was ever lost or unaccounted for. When certain investments, made in good faith, proved unprofitable or unfortunate they were assumed by himself to his personal estate, and replaced by better ones, that the School should suffer no loss. Of rare business ability, the very soul of integrity and honor—we think of him with a lofty admiration and enduring gratitude." A third son, Alfred, was one of the charter members of the Board, for many years its secretary, and from 1874 to 1891 its president. It was in the basement of his house that the first sessions of the School were held. His successor as president of the Board was his sister, Miss Elizabeth G. Huidekoper, at present the only surviving child of the founder of the School. She is still President of the Board at the age of eighty-eight and retains the same active interest she has shown in the welfare of the School from the beginning. Throughout her connection with the School she has given to it unstintedly of her time, has presented it with valuable real estate, and has made it her debtor every year for numerous smaller and usually unheralded gifts.

It would create a wrong impression, however, to speak of Meadville, even in its earliest stages, as a Huidkoper School, or as in any narrow sense of the term, a Unitarian School. The majority of the Trustees have been from the beginning outside the Huidekoper family, though for many years that family provided the bulk of the money with which the work of the institution was carried on. And although the other contributors to its support and its endowment have been almost without exception, Unitarians, and the chief aim of the founders of the school was to build an institution for training Unitarian ministers for Western pulpits, it was a mark of far-seeing wisdom on the part of its founders that it was provided in the charter that "no doctrinal test shall ever be made a condition of enjoying any of the opportunities of instruction in the School."

During its early years a considerable portion of its students, as well as some of its instructors and trustees were from the Christian Connection. A goodly number of ministers in other fellowships, notably the Universalists and the independent German congregations, have received their training at Meadville. This liberal interpretation of the mission of the School which has been given from the beginning is entirely in keeping with the intentions of its founders.

Launched upon its beneficient career not in a manger, but in a basement, housed during its infancy in a small brick structure built for the Cumberland Presbyterians, under the fostering care of its founders and the supervision of able instructors the School came at once into an entirely unexpected prominence. No provision had been made in the beginning for the salaries of professors. Professor Huidekoper did not intend to accept a salary, and the assistance he expected to receive from Dr. Hosmer of Buffalo, and Mr. Holland, the minister of the local church, was also to be given without remuneration. It was discovered, however, that the time as well as the tenure of office of ministers in actual service, is uncertain, and as applications from prospective students began to come in, the necessity became apparent of securing as president of the School some man who could give the chief portion of his time to its service.

The person thus secured was the Rev. Rufus P. Stebbins of Leominster, Mass., whose personality played an important part during the first twelve years of the School in guiding its destinies and shaping its ideals. His salary was eleven hundred dollars, six hundred of which came from the local church, whose minister he at once became, and five hundred from the American Unitarian Association. Dr. Stebbins was nominally Prefessor of Hebrew Literature, Systematic Theology and Sacred Rhetoric; but he gave instruction also in the evidences of Natural and Revealed Religion, Mental and Moral Philosophy and Elocution. Professor Huidekoper's name appeared in the catalogue as Professor of Hermeneutics, New Testament Interpretation and Literature, and Ecclesiastical History, and also as instructor in Greek, Latin and German. These two professors were assisted by Elder David Millard of the Christian Connection and by Dr. Hosmer, who lectured on Pastoral Care.

The time and the conditions were opportune for the opening of the School. The number of its students was greatly augmented during its early years by the fact that it became at first the ministerial training-school of the Christian Connection, who subsequently established a school of their own, and by the fact that it was an era of vigorous missionary activity throughout the West. Unitarians from New England were establishing themselves in large numbers in western cities such as Chicago, St. Louis, Cincinnati, Louisville, Detroit and Buffalo. Steps were soon taken to organize the Western Unitarian Conference; and the churches in these cities were about to enjoy their hey-day of youthful vigor. Under such favoring conditions the first ten years of the School's life compare favorably in the number of its students as well as in the character of its professors, with any ten subsequent years in the history of the institution.

But the passing years brought changes, and in the catalogue of 1856-7 we find the names of Dr. Stebbins and Professor Huidekoper replaced by those of Dr. Stearns and Professor Folsom. Dr. Stearns had been the second scholar in his class at Harvard,

and brought to his duties at the School a high order of ability. He was succeeded in 1863 by Dr. A. A. Livermore, whose saintly character during an administration of twenty-seven years won for him the warm affection of all who came under his influence. Meanwhile a steady stream of graduates had been going out from year to year into the pulpits of our churches; they were filling positions of responsibility in our denominational life, acquitting themselves with credit as preachers and pastors, and winning honor for the School that had sent them out. It was inevitable under such conditions that the time should come when the disparity would be recognized between the work the School was doing and its material equipment for that work.

At the National Unitarian Conference therefore in 1889 a movement was begun to raise $35,000 to found a professorship at Meadville bearing the name of James Freeman Clarke. The amount was nearly subscribed when it became evident that it would be altogether inadequate for the purpose, and accordingly a campaign was inaugurated by the Women's National Alliance to secure a total endowment of $150,000 for the School. The effort was cut short by the panic of 1893, after somewhat more than $100,000 had been secured, but the end was not yet. For the interest had been elicited of a New York member of the Alliance whose life-long principle of action has been when she sees a real need to respond to it, and by means of the largest single gift which the school had up to that time received, Mrs. Frances Hackley founded the Caleb Brewster Hackley professorship of sociology. Another gift of $16,000 from Mrs. W. S. Heywood, of Boston established the Adin Ballou lectureship in memory of her father, which brings to Meadville from year to year a succession of distinguished lectures on social-religious themes. More recently, largely through the generosity of a single individual who with rare modesty has not even disclosed his name to the officers of the School, the School has received through the Rev. Robert Collyer a further endowment bearing his name, and amounting altogether to $125,000. The most recent benefaction is the Cruft Travelling Fellowship with an income of over $800, which gives each year to some member of the graduating class, distinguished for scholarship, the opportunity for study at some European university.

Meantime the present library building, Huidekoper Hall, had been constructed by members of the family whose name it bears, and a campaign had been inaugurated by the Faculty and Trustees for raising money with which to build a refectory and gymnasium. Through the energy of Professor Gilmore in soliciting funds and the generosity of the late Mr. H. H. Hunnewell of Wellesley, Mass., and others, the money was finally secured and Hunnewell Hall was erected in 1903. It contains an excellent gymnasium and a beautiful dining room, and forms an attractive center for the social life of the School.

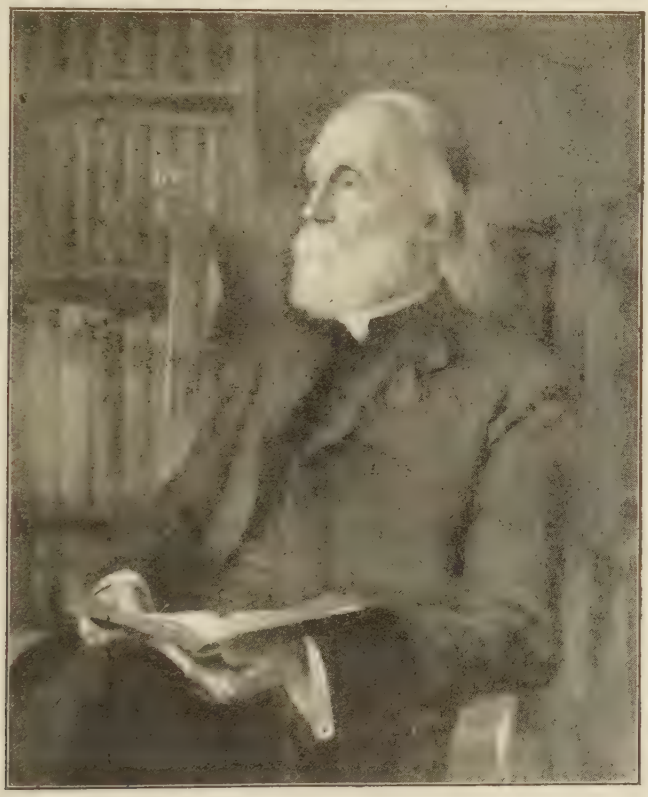
This long deferred recognition on the part of the Unitarian Laymen of the importance of the work the School was doing, made immediately possible important additions to the library, the enrichment of the course of study by the introduction of new departments, and a modest increase in the number of instructors.

Two professors had been added a number of years previously whose coming had been a promise of a new day for the School, both of whom are with us still as professors emeriti; George Lovell Cary and Henry Her-

HUNNEWELL HALL

DINING ROOM, HUNNEWELL HALL

vey Barber. They are both enthroned so securely in the hearts of the alumni that I need not enlarge at this time upon their work. The coming of Professor Cary in 1862 as Professor of New Testament Literature to the institution of which he was later to be president, marked an epoch in the School's history. For it meant that in the long battle of scholars which was to wage during the last half of the Nineteenth Century between two different and opposing theories about the character of the New Testament and the nature of the Founder of Christianity, the School was to commit itself through him to the progressive view. Hundreds of scholars have come over since that time to the position he has occupied. But the significance of Dr. Cary's attitude is indicated by the fact that during all these years when he was expounding to his students the modern view of Jesus and the gospels, he was standing among all the professors of New Testament interpretation in the seminaries of America, absolutely alone, and by that token he was making the Meadville Theological School a pioneer in this most important department of theological thought. Our own generation is witnessing a change



PROF. GEORGE L. CARY

Former President of Meadville Theological Seminary, from a portrait painted by Mrs. A. D. Sturdevant, and presented to the School by the Alumni.

of front in theological speculation concerning the person of Jesus. Theories are set forth concerning him in the name of orthodoxy which a generation ago would have been branded as Unitarian heresy of the most dangerous kind. But the limits to which such speculation may go in this direction in our theological seminaries, as witness the experience of Professors Gilbert and Foster of Chicago in two of the most liberal institutions of this kind—is still pretty definitely fixed. The work of Dr. Cary in our School has made it forever impossible to obscure the issue there.

So much in the way of history. Those of us who now labor at the School venture in all modesty to entertain the hope that its future may be worthy of its past. This hope indeed amounts for us to confident conviction. There is no need of disguising the fact, however, that as respects the number of young men who are looking forward to the ministry as a vocation, we have fallen upon evil times. This condition, which affects every Protestant seminary in America today, affects ours as well. We derive a grain of comfort indeed, from the fact that during the last five years while the general tendency elsewhere has been downward, our average number of students has been slightly in excess of the average for the five years immediately preceding. But we are unpleasantly conscious at the same time of the fact that the attendance for the last ten years, namely from 1897 to 1907, has been markedly lower than that for the period from 1887 to 1897, during which the attendance rose to the highest point in the history of the School, and then began somewhat rapidly to decline—owing as stated in the reports of Dr. Cary, to the fact that the standards for admission and graduation had been raised. The number of students has varied from nine in 1870 to forty-two in 1893. Going back over the last four decades we find the average attendance to have been as follows:

1867 to 1877.....17.6
1877 to 1887.....18.4
1887 to 1897.....35.8
1897 to 1907.....23.4

The need of able, consecrated, well-trained young men and women for the work of religious leadership, is the greatest need in our American life. The failure to find them will endanger not only the future of organized religion but also the very structure of society, and the moral fibre of the men and women who compose it. I might fill up the space allotted me in this article with setting forth the material needs of the School, telling how the recent gift of the Frederic Huidekoper library has filled our library building to overflowing, making the need of a new structure absolutely imperative. I might set forth the need of scholarships with an endowment of $4,000 each, which will enable us to accord the same recognition to high intellectual attainment on the part of students that is accorded in other schools of a similar grade. And there are a goodly number of other pressing material needs upon which I might dwell. But great as is our need for these material things, our need and the church's need of men is more pressing than its need of money.

The men exist in large numbers who are needed for this work. Many of them at some time in their lives have intended to enter the ministry, but have mistakenly concluded that it was necessary to change their vocation when they changed their creed. The Meadville Theological School asks the help of the readers of this article in making its existence known to such as these. It believes that it can render them an all-important service. The

School stands today, as it has stood for sixty years, on a beautiful hill, overlooking a charming valley. It is seeking to beautify its grounds, it is enriching its curriculum, it will enlarge its faculty, it will raise its standards; but it wishes to bring its resources to bear with increasing power through the preaching of the Word upon problems which vex our modern life.

We at Meadville believe with the founder of our School that "the usefulness of the preacher's office has increased rather than diminished," and we seek an enlarging opportunity of justifying that belief to the world.

Contemporary Portraits

VI. Franklin Chester Southworth

"THAT'S not the President of a Theological School; why he looks like a boy!"

It was in Canada that I overheard the remark; and in Canada doubtless it is more important than hereabouts that one "look" one's venerability in any austere calling in life. Franklin Chester Southworth, President of the Meadville Theological School, takes no pains to emphasize his part as a grave and reverent senior, and he is certainly not yet an octogenarian; but with wholesome seriousness, with even notable gravity, he carries the dignities of his important office, with the distinction of virile adequacy and firm determination.

He was born in the little town of North Collins, N. Y., some forty-four years ago, with nothing like a Unitarian Church within a score of miles. Probably the mischief of liberality began for him when he took up college work at Harvard University, although in this detail we have not first-hand knowledge. After graduation he turned not to the ministry, but to teaching for a vocation and took position first with "Fish's Boys' School" in Worcester, Mass., then with the well-known Adams Academy at Quincy, Mass. But a few years later found him at the Harvard Divinity School preparing for the preacher's profession, and when he took his degrees there of S. T. B. and M. A., in 1892, his initial field was awaiting him in Duluth, Minn., where he first made acquaintance with the Western Unitarianism of an energetic type. Also there he married the woman whose charm and fine personality have been no slight factor in his later successes. At Duluth he ministered until 1897, then went to the important work of the Third Unitarian Church in Chicago where he remained two years.

The Western Unitarian Conference has always been a restless factor in the development of our denominational affairs. As a yokemate with the bulkier Association that centers in the East it has not always been serenely subservient or tamely tractable. It has had ideals of its own,—and likewise troubles; but all the time it has stood for things resolute, staunch and virile in faith and purpose. In 1899 it was in need of a Secretary of a particular kind to steer it in ways efficient and practicable, and Southworth was the particular kind it needed, and he entered into its service on command. With infinite tact and clearness of vision, full of courage, patience, and in-

domitable industry, he devoted himself to the problems of its work in a way which won the hearty confidence of its varient members, and also the confidence of not negligable workers outside its borders. About this time began an era of better understanding, sympathy, and definite cooperation amongst Unitarians of all sections of the country than had theretofore existed, and Secretary Southworth's leadership in the West was no slight element in bringing this about.

But Southworth has other gifts than those required to administer the missionary work of a wide-extended conference; and when the Meadville School was in search of a President to meet the demands of changing conditions, Southworth was the man deemed most available to undertake the enterprise. How successful he has been in this work is no unfamiliar story.

One's first glimpse of the Meadville President may warrant the remark of my Canadian friend; there is a hint of unmistakable boyishness in his countenance. But the impression of boyishness certainly does not last long. If anything he is too grave; and the rashness of humor never possesses him to excess. Virile in thought, masculine in vehemence of will when purpose is set within him, there is yet a deliberation always in his movements and even a hesitation in his speech, which is not as the accent of youth at all. That hesitation of speech indeed is one of his delusive mannerisms for it is never attended by hesitancy of thought, or wavering of conviction. His manner of mind rather is definite and conclusive. As a preacher he speaks with resonance of voice, and vigor of style —a bit old-fashioned in some tricks of diction, it may be, but not old-fashioned in thought or dogmatism at any rate. His affinites of theological conviction and denominational view-point are with the West perhaps, rather than the East, (if any such distinction is germane, any longer), but not to any extreme degree. He has succeeded perhaps as well as any of our younger men, to catch a *national* view-point of things Unitarian, as distinct from any provincial way of seeing things; and his grasp of essentials in things religious and theological is exceptionally firm.

As an educator he represents clearly the modern ideal. Meadvile School is not primarily a school of theology. but of efficient manliness turned to the tasks of spiritual leadership. It is a training school for ministers rather than for theologians, and in the selection of professors and instructors, *personality* no less than erudition has been counted a prime requisite. Such are the manifest ideals which have dominated the administration of President Southworth at the Meadville School, and in his own person has he helped to realize them.

Brahma Mission Society

A committee has been formed to raise a fund of ten thousand dollars for the Brahma Mission Society, of Madras, India, and the committee solicits contributions from all persons who sympathize with the reforming work of the theistic church, known as the Brahma-Somaj, founded by Raja Ram Mohan Roy, in 1828. Whatever is raised by the American committee will be paid to the Brahma workers in Madras when an equal amount has been raised in India, and it is hoped that the full amount of ten thousand dollars will be secured. The missionary plan involves the erection of small chapels with a library and reading room to provide religious classses for young men as well as night schools and socials for the working poor. The fund would allow of a small endowment to make each

mission center permanent. The mission work will be done by the devoted, self-sacrificing laborers of the Brahma-Somaj, with the gratuitous services of teachers from the learned professions of the cities where the chapels are founded. The southern province of Madras has forty-five million people. Seven-eighths of the children grow up without education, and spend lives darkened by ignorance and superstitions and burdened by the system of caste.

A great opportunity is here afforded to all who believe in a foreign mission which is a native religious movement of exalted spirituality in affinity with the best aspirations of liberal christianity. Our churches have come to doubt the older policy of simply extending American denominations to foreign soil. There can be no doubt of the nobility and tendencies of this Indian theistic church, which is now kindled with missionary zeal and needs our help. Contributions to the Madras Brahma Mission Fund may be sent to the treasurer or any other member of the following committee:

Dr. George L. Cary, Chairman, Meadville, Pa. Prof. F. A. Christie, Secretary–Treasurer, Meadville, Pa. Prof. F. C. Doan, Meadville, Pa. Rev. S. A. Eliot, D. D., 25 Beacon St., Boston, Mass. Rev. J. T. Sunderland, D. D., 150 High St., Hartford, Conn.

Graduation at the Hackley School

A prosperous year at Hackley culminated in most interesting exercises of graduation Friday, June 14th. Really the beginning of good things came earlier, for Sunday afternoon, "Father" Calthrop, biggest and best sort of friend for all that Hackley is and contains, preached a noble baccalaureate sermon in the beautiful Goodhue chapel, and spent the several intervening days in choicest intimacy with the boys, sharing their games and pastimes, as well as study hours, and being very much one of them all the time.

The weather of Friday was not gracious, but despite lowering skies a good company gathered and the exercises passed with delightful zest. An opening address of much charm was given by Headmaster Callahan; Prof. Charles J. Levermore gave also a scholarly and very interesting address; and diplomas were awarded to fourteen graduates.

Then the company passed to the dining rooms and were abundantly ministered to by the school-folks who served a well-spread collation. In the afternoon out-door sports were engaged in on the campus, the clouds proving not wholly inimical. In the evening the senior class shared in a banquet and reception which was very social and gay.

The friends of Hackley may well congratulate themselves on the condition of the school at present. Dr. Callahan has won the confidence of all his co-workers and the hearts of the boys completely, and the promise of another year, with the recruiting of the teaching force by several new teachers of attractive ability, insures a brilliant increase of its vogue.

A prominent Unitarian layman on the Pacific Coast, a professor at Leland Stanford University, believes that one reason why Unitarianism does not commend itself to men in general is because it does not emphasize sufficiently the beautiful, as well as the true and the good. He puts it thus: "Puritanism was devotion to the good—blind and ugly, but uncompromising. Unitarianism was devotion to the true—over-tolerant and unemotional, but complete. At the present time the two most significant and influential phases of Christian faith are marked, the one by the poetry and music of its service, the other by such devotion to the health and beauty of the spirit of all things that its followers disregard and deny the very existence of ugliness and evil. Our reverence for the truth keeps us from any possible fusion with either of these bodies, but we have much to learn from them."

Our Historic Churches

VIII. First Parish, Portland, Maine. Founded 1674

BY REV. JOHN C. PERKINS, D. D.

PORTLAND, Maine, was incorporated in the year 1786. It comprised the territory of that part of the town of Falmouth known as Falmouth Neck. Falmouth Neck controlled the harbor, was the original village of the town and the seat of its government and first church. Falmouth, in connection with other sections of the northern New England coast, was claimed and in part occupied by agents of Sir Fernando Gorges. With the occupation of Gorges came always the episcopacy of the Church of England. The settlers of Falmouth Neck were Puritans and turned for sympathy to Massachusetts. After long litigation, Falmouth, together with the Province of Maine, came finally into the possession of Massachusetts by purchase in the year 1678. Maine became a State in 1820.

The first meeting-house on Falmouth Neck, built of logs, was erected in 1674. In the same year, Rev. George Burroughs was settled and to him was granted two hundred acres of land for his settlement. Two years later Falmouth was destroyed by the Indians in the King Philip's War. After the peace of 1678, the settlers began to come back. The town was reorganized, a village was laid out, the minister returned in 1863; the meeting-house, which had not been destroyed, was repaired, and the town had promise of prosperity. But in 1690 a band of French and Indians came upon the town, destroyed the buildings, killed or made captives of the inhabitants and left the whole district desolate. So it remained, with the exception of a few chance settlers, until the second reorganization of Falmouth in the year 1718.

The people then set apart land for a meeting-house on the northwest corner of Middle and India Streets, the frame of which was erected July 12, 1721. Lots were reserved for the minister and for the support of the ministry. In 1725, Rev. Thomas Smith of the college in Cambridge came to Falmouth, preached two years and was finally settled March 8, 1727. He records in his journal, "In the year 1725, in June, the war ending the summer, I, Thomas Smith, came here and found one Mr. Pierrepont, who was chaplain to the army, whose headquarters were on this Neck, preaching to the people." Mr. Smith established the communion in 1727 and remained with the parish sixty-nine years.

The records of the early pastorates of Mr. George Burroughs are lost. The parish records since 1718 and the church records since 1727 are continuous.

A third meeting-house was erected on Congress Street in the year 1740 and remained the place of worship until the year 1825, when it was removed and taken down to give place to the present granite meeting-house. This last and fourth building of the parish is the oldest religious building in Portland and the largest stone structure of considerable size in the State of Maine. The greater part of the interior finish is of mahogany, brought in ships to Portland by her merchants who then controlled the trade with the West Indies.

The ministry of this parish is conspicuous for the length of its pastor-

FIRST PARISH CHURCH, PORTLAND, MAINE

ates, and for the fact that its every minister has been educated at Harvard College. In 1764 the parish settled Rev. Samuel Deane as colleague with Mr. Smith, an association that lasted until Mr. Smith's death in 1795. In 1809 Rev. Ichabod Nichols was made colleague with Dr. Deane, an association that lasted until Mr. Deane's death in 1814. Rev. Horatio Stebbins was settled as colleague with Dr. Nichols in 1855, an association that lasted until Mr. Nichols' death in 1859. Dr. Stebbins resigned suddenly under stress of war excitement and went to California to take the pulpit left vacant by the untimely death of Rev. Starr King. The parish was without a settled minister for two years and a half. Then Rev. Benjamin H. Bailey was called, installed in 1867, but resigned after a pastorate of five years. Dr. Thomas Hill, after his presidency in Harvard College and his journey with Agassiz to South America, was settled in the pastorate in 1873. He died in this ministry. In December, 1890, Mr. John C. Perkins, then a student at the Harvard Divinity School, was called as colleague with Dr. Hill but entered upon his work in residence in September of 1891, when he was ordained. Dr. Hill died November 21 of the same year. Rev. George Burroughs, settled in 1674, had two pastorates, amounting altogether to nine years. Beginning with Thomas Smith in 1725, there were six pastorates of sixty-nine, fifty-one, fifty, nine, five and eighteen years respectively. Of these ministers the parish ordained and had the life work of three. The present pastorate has continued nearly seventeen years.

From the first, the ministers and people stood for the development of a liberal Christianity. Mr. Burroughs, after the destruction of his Falmouth church by the French in 1690, and while he was preaching in Wells, was arrested, under accusation of witchcraft, and hanged in Salem, 1692. Among other charges brought against him, it was said that he had not properly baptized his children, nor partaken of the communion with regularity. Certain of his opinions were identified with the false doctrines of Roger Williams. In 1727 the church of Mr. Smith passed, as its first vote, "That in the admission of members into our communion, it be not expected that there be formal relations made, as has been the custom of many churches in this country, unless upon some particular occasions it may be thought proper." It is quite clear that in the matter of the communion, Parson Smith sympathized with Solomon Stoddard of Northampton. His colleague, preaching on the Sunday after his death, says, "With watchfulness against sectarism, and a steady and decided friend to the Congregational churches, he was a constant asserter of the doctrine of grace, according to the rational scheme of moderate Calvinism. He knew how to unite orthodoxy with candor and charity, like the late excellent Dr. Isaac Watts, whose theological writing he much approved." Mr. Deane looked with complacency upon the growth of an outspoken Unitarianism among his people, although he never entered into the controversy himself. In the last decade of the eighteenth century a small company of people were accustomed to meet Sunday afternoons in a school house and listen to a man by the name of Oxnard, who preached Unitarianism. The majority of his hearers were of Mr. Deane's parish. Of Mr. Deane himself his deacon, Samuel Freeman, said that he had known him intimately for twenty years, yet had he not been able to learn his views of the trinity or the atonement.

In 1808 the church met and voted

to call Rev. John Codman, afterwards of Dorchester, as colleague with Mr. Deane. The parish, for the first and only time in its history, voted to non-concur with the church. They declared that if the church would call Mr. Ichabod Nichols of Cambridge, an avowed Unitarian, they would concur with their vote. This the church at once proceeded to do. The senior minister was apparently wholly satisfied with the action. So well prepared were the people of the parish for Unitarianism that the calling of Mr. Nichols produced no division and roused comparatively little controversy.

Dr. Nichols, an intimate friend of William Ellery Channing, for the years 1837-44 president of the American Unitarian Association, was always a Unitarian of the conservative type. Such were also Dr. Stebbins in his Portland pastorate and Mr. Bailey and Dr. Hill.

The life of the Portland parish has always been most prominently connected with the life of the town, ever since its first years when the parish affairs were considered and voted upon in town meeting. About it are gathered the strongest religious and civic traditions. It began as a territorial parish, raising its funds by direct tax upon the property of the inhabitants. It has followed the changing temper of the generation, coming into accord with the best sentiment of succeeding periods of time. Finding the habit of owning pews individually passing away, the parish unanimously, in 1902, changed its form of religious administration. The First Parish Society was then formed to conduct the religious work of the parish.

The church property is valued at about $125,000; about $15,000 held in trust for purposes of charity; about 600 names appear on the parish list. The ordinary receipts for the year past were $6,740.62.

Commencement at the Meadville Theological School

IT sometimes rains in Meadville, and about the rain of Wednesday, June 5th, there was certainly no shadow of uncertainty. At one time it became hail and much of it; sunshine burst through occasionally with most April-like mendacity, but the gleams of such encouragement were fitful; and the temperature was of March.

All of which does not mean at all that the preliminary parts of the Commencement festivities failed. If the President's reception in the afternoon could not be upon the beautiful lawn in front of the school buildings, as was planned, a better chance was given to realize the hospitable possibilities of Hunnewell Hall, and plenty of folks were there to participate. If the congregation of the evening at the "Baccalaureate Sermon" was somewhat reduced because of weather, the service itself failed not in any degree of beauty, dignity and inspiration. The preacher was Rev. Paul Revere Frothingham, minister of the Arlington Street Church, Boston, and his theme was "The Simplicity of the Preacher's Calling." His analysis of the real function of religion was suggestive; his insistance on the subordination of theology was trenchant, though with an emphasis easy to be misunderstood by the young graduate in theology; his forthsetting of the worth of the minister's calling was noble and impressive. "Remember therefore, I be-

seech you, brethren," were his closing words, "that we are called to preach religion—to furnish people with the bread of life, and not to puzzle them with speculations, nor to break for them crusts of hard and dried dogmas. The best sermon upon Sunday, as someone has declared, is the one that makes living easier upon Monday; and life is evermore our grateful object, and the bringing of a more abundant life the thing for which we labor in the Master's name."

The graduating exercises of Thursday morning were simple but interesting, and fairer weather than had been hoped for fell to our lot. The graduating class numbered four. Mr. Louis Claus Dethlefs, of Cincinnati, O., who will enter the ministry of the German Evangelical Church, and whose essay on "Philip Melanchthon" was scholarly and well phrased; Miss Elizabeth Ethel Maynard of Syracuse (whence more than one quick-minded young woman has come to prepare for the ministry at Meadville) her theme being "Luther's Conception of Justification by Faith,"—gracefully and thoughtfully set forth; Mr. William Lathorp Meaker, of Bethleham, Pa., who with his young wife is soon to assume the pastorate of the Church in Dover, Mass., and whose essay on "Theology and Religious Experience," was at his own request read only by title; and Mr. George Browning Spurr, of Winchester, Mass., who is to continue studies at Harvard Divinity School next year, and whose topic was "Authority in Religion."

All these essays were well presented and most creditable at once to the graduates and the school from which they were departing. One noted their distinctly academic and scholarly quality in contrast with the tendency rather marked in previous years to deal with sociological and essentially practical problems. Rev. George Batchelor, Editor of the *Christain Register,* and an alumnus of the Meadville School of about forty years standing, made a most pleasing and invigorating address to the graduating class. President Southworth in presenting diplomas also spoke words of rare appropriateness and charm.

One cannot visit Meadville nowadays without being impressed with the wholesome tone of efficient service which dominates it in every part. A splendid *esprit de corpus* makes easier fellowship for the faculty; and the student body, though diverse in the character of men and their earlier modes of experience, seem quickly to be gathered into the influence of the school spirit, and marked with its essential caste of liberality. We are glad to learn that next year promises to bring a notable increase of numbers as well as a striking variety of new recruits.

New York League Meeting at Flushing, Long Island

ON a shaded street in the old town of Flushing stands the Friends' Meeting House, built in 1695. The old building, weather stained and gray as it is, is staunch and sturdy still and the little group of Flushing Friends meet there regularly for their quiet service of spiritual communion.

On Friday, May 3rd, the meeting house doors were opened wide to welcome the New York League of Unitarian Women, which held its last meeting of the season there. Nearly two hundred women came that day and Flushing welcomed them with a sunny smile, while the members of the Flushing Alliance held out hands in hearty greeting.

The meeting was called to order by

Mrs. Emil Boas, the president, and after the opening reports, including an interesting one on Religious News by Miss Warren, the League listened to two divisions of a delightful paper by Rev. Marion Murdock of Kenosha, Wis. The first part of the discourse dealt with the "Liberal Movement in England," telling much of interest about our fellow-workers across the sea. The second paper, "The Beginning of the Liberal Movement in America," told of Priestley and his wonderful work for the liberal thought. Miss Murdock is a charming speaker and her enthusiasm inspired all who were fortunate enough to hear her.

At the close of the morning session, the ladies lingered a little to glance about the interior of the old Meeting House, looking at the stoves which have been in place since the building was built, at the old hand-hewn beams and the queer little tin candlesticks hanging on the walls, holding candles so bent and twisted that they, too, looked as if they had been there since the beginning of time. Then, as the odor of coffee stole downstairs, the ladies turned their steps upward to the great room in the second story where the tables were laid and the box luncheon eaten. The tables were covered with the yellow forsythia and marsh marigolds, while magnolia blossoms filled large jars and violets occupied more modest places.

This being the annual meeting of the League, an afternoon session was held which began at two o'clock. Reports were heard from the Secretary and Treasurer, followed by those from the Alliance branches representing the eighteen churches of the League fellowship. All these reports told of work bravely done in the past and great enthusiasm for the future.

Mrs. Emil Boas then spoke of her two happy years as President of the League, telling of the incorporation of the Society this past winter and thanking the members for their faithful interest and untiring zeal.

The installation of the new officers then followed and Mrs. Boas presented the gavel to Miss Slade, which gavel, by the way, was given to the League in 1902 by Mrs. Boas in remembrance of her work as recording secretary.

It seemed fitting that Miss Ida Slade should have been installed as President of the League here in Flushing, which is her home, and in the old Meeting House, where, in other years, she has welcomed the League members to the open meetings given by the Flushing Alliance of which she has long been President. This little band of women has been held together by Miss Slade's never-ceasing devotion and faithful service, and they all feel that she is well fitted to occupy the larger place so enthusiastically offered to her by the League and all wish her God-speed in the work that lies before her.

At the close of the meeting a hearty vote of thanks was given to Mrs. Boas for her unfailing interest and loving service so cheerfully given to the New York League of Unitarian Women.

The officers for the ensuing year are as follows: President, Miss Ida Slade of Flushing, N. Y.; first vice-president, Mrs. Burdette of Flatbush; second vice-president, Mrs. G. H. Badger of Rutherford, N. J.; third vice-president, Mrs. J. P. Forbes of Brooklyn; recording secretary, Mrs. J. E. Roberts of Richmond Hill, N. Y.; corresponding secretary, Mrs. G. W. Smith of Brooklyn; treasurer, Mrs. J. H. Ambrose of New York.

The path of a good woman is indeed strewn with flowers, but they rise behind her steps, not before them.—*Ruskin.*

A New Church in Brookyln

A MOST interesting movement a new society in Brooklyn, looking to the establishment of N. Y., was inaugurated Sunday, June 30th, by Rev. Harry S. Baker under the auspices of the American Unitarian Association whose appropriation has made the enterprise possible. Mr. Baker recently entered our fellowship from the Baptist denomination and for a year or more has been pastor of the church in Eastport, Me., where his work was most successful. But from the first his desire has been to inaugurate a work in a large city on purely democratic lines, appealing to "all sorts and conditions of men," and his acquaintance with Brooklyn through his former residence there made it possible for him to find a congenial field at a considerable distance from our other Unitarian churches in that Borough and in the midst of a rapidly growing population. A spacious store has been leased at the corner of Fourth Avenue and Fifty-second Street, in what is known as South Brooklyn; this has been well fitted up for public services, and last Sunday the initial service was held, when all our other churches in the neighborhood were closed for the summer and workers in the missionary field generally resting, to await a more opportune season. Mr. Baker deems this just the most opportune time for his unique enterprise and with splendid enthusiasm and great industry has developed his plans along lines which have received the hearty approval of the other Unitarian ministers of Brooklyn, the Secretary of the Middle States Conference and the Directors of the A. U. A.

A better man than Mr. Baker could not be found for this enterprise. He is a forceful and attractive speaker, resourceful in expediences and with exceptional gifts of organizing administration. He has had experience in just this sort of work in another denomination; his sympathies are broad and democratic; he believes in his enterprise through and through, which is half the battle; and he has a wife whose zeal, devotion and gifts of mind and heart make her peculiarly fitted to cowork with him. She will have charge of the Sunday School work which it is intended to make an important adjunct.

We believe the enterprise will prove splendidly worth while; and if it succeeds at all, what better thing could we ask for in this great city of opportunities and challenges so different from those met by our other city churches?

The following "basis of organization" is Mr. Baker's program of achievement. It is succint and practical.

OUR FAITH.

The Fatherhood of God. The Brotherhood of Man. The Leadership of Jesus. Salvation by Character. The progress of Mankind onward and upward forever.

OUR COVENANT.

In the love of the truth and the spirit of Jesus, we unite for the worship of God and the service of man.

BASIS OF ORGANIZATION.

1. Membership. All who accept our faith and covenant, and subscribe to our constitution, shall become members.

2. Officers. There shall be a minister, a secretary, a treasurer, and an auditor.

3. Finances. All collections and contributions, having been recorded by the secretary, shall be received by the treasurer and by him disbursed at the order of the church.

4. Business. All business shall be transacted through committees. Business meetings shall be held monthly, at

which officers and commitees shall report, and annually, when officers and standing committees shall be elected. One-third of our membership shall constitute a quorum.

5. Committees. There shall be a membership committee, whose duty it shall be to recommend persons for membership; a finance committee, whose duty it shall be to provide ways and means for income, and of which the treasurer shall be chairman; a social committee, whose duty it shall be to welcome strangers and provide for sociables; a music committee, whose duty it shall be to provide church music and arrange for entertainments; an instruction committee, whose duty it shall be to establish and direct courses of instruction; and a benevolent committee, whose duty it shall be to inquire and assist in cases of need. By reason of his office the minister shall be a member of all committees.

6. Conclusion. Our connection with the American Unitarian Association shall not be broken.

Dr. Ecob to Leave Philadelphia

AFTER seven years of service as minister of the First Unitarian Church in Philadelphia, Rev. James H. Ecob D. D. terminated his pastorate Sunday, June, 16. This action was the result of some misunderstandings between a majority of the Society and Dr. Ecob, which culminated in a parish meeting called for the purpose of considering the pastoral relations, where the whole matter was frankly discussed, after which a ballot was taken on the advisability of a pastoral change resulting in an almost even division ofvotes, a majority of one deciding for severance of pastoral relations.

A letter from a member of the church says:

"During his seven years' residence in Philadelphia, Dr. Ecob has made an enviable reputation as a scholar, a thinker and a forceful exponent of the gospel of the Fatherhood of God and the Brotherhood of Man and has attracted an increasingly large congregation to the church and exerted a great influence outside its bounds."

Unfortunately a good deal of newspaper mistatement has spread broadcast grossly erroneous ideas as to the causes of this unfortunate culmination of Dr. Ecob's pastorate. Since most of our readers have seen these newspaper distortions of the real acts we believe it best to present parts of Dr. Ecob's interview, and of a statement of one of the committee of the church.

In his interview Dr. Ecob sets forth six reasons why he was opposed: he is too religious; he is too orthodox; he is too democratic; he was not born a Unitarian; his personal appearance and manner of dress are not satisfactory. "I was brought up" he says, "a Presbyterian, educated in a Congregational atmosphere and have preached to all sorts and conditions of men.....I am not a society man, never expect to be and of course if that kind of man is wanted I cannot fill the bill. I am too democratic they say. In other words I have treated every body alike. A coterie of rich members in this, as in many churches, undertakes to run things. They have expected special consideration. I have not agreed with them."

A member of the committee representing the parish puts in this rejoinder:

"Dr. Ecob has been our pastor for the last six or seven years, during which time the attendance upon services has been gradually diminishing. Three years ago action was taken on the pastor's resignation, and lost by a very narrow margin, but the attendance upon the church and Sunday School has continued to diminish and it was felt that something should be done immediately to arouse enthusiasm. At the annual meeting of the congregation held last winter the Board of Trustees and the members of the church felt that the very existence of the church was threatened. The sense of the meeting seemed to be that the result was the sole cause of the inactivity of the pastor; but instead of asking for his resignation, it was decided to make one more effort to arouse enthusiasm. A committee was then appointed for the purpose of inquiring into the causes that have checked the growth

of the church, and to suggest means whereby the congregation could be strengthened. At a special meeting the recommendations of the committee were adopted unanimously by the congregation. It was thought to be the kindest way in bringing to the pastor's attention the necessities of the church, but his subsequent inactivity and indifference obliged the more influential members to take definite action, and as a last resort pass a resolution to discontinue their contract with Dr. Ecob at the end of three months.

"At the meeting at which this action was taken not a single word was spoken against Dr. Ecob. It may be true that the church is composed of a number of wealthy men and women: but, above all, they are well bred and do not think Dr. Ecob or his friends can name a single member who would make the unkind remarks accredited to them concerning his personality. He was always treated with the kindest consideration, was paid a high salary and was obliged to preach only from thirty-five to forty sermons a year. I am sure he was never restricted in any way whatever in his sermons and personally I feel that every member of the church would gladly have co-operated with him in anything for the good of the church, had he taken the initiative."

New York Notes.

REGULAR services will be held every Sunday morning, during July and August at the Church of the Messiah Chapel, (corner of Park Ave. and Thirty-fourth St.), beginning at eleven o'clock. Rev. Albert W. Clark of Schenectady, N. Y., will have these services in charge and will also be at the Unitarian Headquarters, 104 East 20th St., every week day morning except Saturday, from 10 to 12, to consult with any one desiring the counsel or service of a Unitarian minister. Those who remember Mr. Clark's efficient service of last year will be glad to welcome him again to this city.

In Brooklyn also Unitarian services will be held every Sunday morning, as announced elsewhere, in connection with Rev. H. S. Baker's new movement at what is known as South Brooklyn, the place of meeting being the corner of Fourth Ave., and Fifty-second St.

Meanwhile it may be interesting to know where our regular ministers are to be during the hot months. Rev. Thomas R. Slicer will as usual be at Little Compton, R. I., all summer, and Rev. John P. Forbes at Chiltonville, Mass. Rev. Robert Collyer is to cross the Atlantic to have part in the dedication of a Carnegie Public Library near his old home in England: Mr. Holmes will spend a week at the Isles of Shoals and the rest of the summer with his parents in Malden, Mass., and at a pleasant retreat in Maine. Dr. Brundage will be at Nantucket; Mr. Harvey will not be far away from his new Flatbush home, most of the time. Rev. Hobart Clark is abroad exchanging pulpits (and vacations) with Rev. G. Leonard Phelps of Eversham, Eng., who has been a most welcome visitor here. The Secretary of the Conference will spend July and August at Ogunquit, Me., with one week devoted to the Isles of Shoals Summer Meetings.

The Isles of Shoals meetings, by the way, are by no means to be considered merely a New England affair. These parts contribute no little to their attractive program. Rev. John Haynes Holmes will preach the sermon of the first Sunday morning: Rev. Elizabeth Padgham of Rutherford, N. J., will give the address of Wednesday evening on Celia Thaxter; Mr. Joseph C. Lincoln, the loyal president of our society in Hackensack, and genial president, too, of the New Jersey Men's Unitarian Club, where he has made much reputation for his wit and tactfulness, (incidentally also the writer of clever books, the last of which, "The Old Home House" is just out) is the lecturer of Wednesday; Mrs. J. W. Sargent of Harlem, is to speak for the Alliance meeting, Wednesday afternoon, and Rev. Mr. Phelps now visiting us from England will conduct one of the chapel services. Miss Emma C. Low and Mrs. R. H. Davis will also be in attendance.

We are glad to note that the church in Montclair is to repeat its successful experiment of last summer, and hold services throughout July and August, an attractive program of speakers having been arranged to supply the desk during Mr. Wier's absence.

A Renewal.

BY MARY E. MERRILL

I do not care to walk to know
The miles I then might tell,
I do not know how far I go,
I seek the wild-wood's spell.
I go to hear the shy Brown Thrush
His melodies unfold,
I go to gather in at dusk
The sunset's burnished gold.

I do not walk to exercise,
I love to loiter where
The trees their shadows improvise
And waft sweet scented air.
I go to find in densest woods
The modest violet flowers,
I love their pensive solitudes,
Their secret fragrant bowers.

I do not walk to botanize,
I wend my idle way.
I wish to greet my wilding friends,
To trees, my homage pay.
If tricksy little squirrels spring
Aloft from tree to tree,
I feel their light and merry mood
Come rippling over me.

I may emerge upon some beach
And lie upon the sand,
Lulled by the rhythmic monotone
Of waves upon the strand.
The countless waves each chasing each
To reach the pebbly shore,
All crowned with sparkling jewels such
As monarch never wore.

I do not walk, nor sleep, nor pry,
I only just absorb
The air, the sea, the trees, the sky,
It's all I can afford.
When passed my day, run out my lease,
I tiresome tasks resume,
My heart and soul are both at peace,
Dame Nature's gracious boon.

Spurgeon, therefore, rightly says, in one of his finest sermons, that if we truly trust God, he is, in the beginning, better than our fears, then better than our hopes, and finally better than our wishes.—*Carl Hilty.*

"Amongst Ministers"

NOTE—We wish to have this register as complete as possible and cordially welcome information from any source which can help us make it so.

CALLS.

Rev. I. P. Quimby to the church in Vineyard Haven, Mass.

Rev. Samuel C. Weatherly to the church in Barneveld, N. Y.

ADMITTED TO FELLOWSHIP

Mr. Abbott Peterson of Harvard Divinity School, by the New England Committee.

Mr. Edward M. Slocumbe of the Harvard Divinity School, by the New England Committee.

Rev. Nathan W. Tupper of Humboldt, Iowa, by the Western Committee.

WHY DO SO FEW YOUNG MEN ENTER THE MINISRTY?

The cry is out everywhere. It is by no means peculiar to our denomination; all the great communions unite with us in lamenting the falling off of candidates for the ministry in theological schools. But we who believe that we have a gospel peculiarly attractive to wide-awake and progressive souls may wonder a bit why we should share this embarrassment with other churches. We are indeed constantly recruited by those entering our ministry from the other denominations; some even complain that we are embarrassed by their multiplicity. Nor can we complain of the quality of young men who enter our divinity schools; but there are not enough of them. Why?

We have put the question to younger men exclusively,—those who have recently graduated from the schools themselves. Perhaps their answers have somewhat the dogmatism of youth, but they are the answers of men

who know—and have not forgotten—why they came, and why their mates at school and college did not come too.

Rev. John Haynes Holmes, Minister of the Church of the Messiah, New York.

In asking the reason why so few young men are attracted to the ministry, you are broaching, to my mind, the most serious question now confronting the Christian church. We talk a good deal, especially we ministers, about the dearth of candidates for the Protestant ministry; but how many of us have allowed ourselves to face the situation as it actually exists today? How many of us have ever stopped to realize that, if the number of men entering the ministry diminishes in the next generation in the same ratio that it diminished in the last generation, more than half the churches of America will have to close their doors from sheer lack of an educated ministry? How many of us realize, in our own particular case, that if our denomination did not recruit a full 50% of its ministers from other sects, the Unitarian church would have to go out of business in the absence of enough leaders to carry on the work? This is a serious matter—its seriousness has not begun to be realized—and it is well to ask for the whys and wherefores.

I am personally only recently out of college, and hence just fresh from daily association with hundreds of young men who, like myself, were engaged in the task of choosing a profession. From such knowledge as I was able to glean from this experience, I would say unhesitatingly that the majority of young men, who, under other conditions, might have entered the ministry, are today deterred from that course, first, because they do not believe in the church; and, secondly, because they do not believe in ministers.

I say that the average young man does not believe in the church—and rightly so! He sees, as any man must see who is not feeble-minded, or lunatic, or theologically prejudiced, that the church has been given 19 centuries in which to establish its efficiency and worth, and has miserably failed—that the church, whether viewed in the light of modern scientific knowledge, modern historical investigation or modern social and industrial reform, is weighed in the balances and is found wanting—that, in the words of a writer in the current issue of the "Hibbert Journal," the church "has failed through all ages," as must be "evident to anyone who opens his eyes to facts in the lives of all the nations of Christendom." The average young man, in a word, sees that the Christian church today is dealing with moonshine, not with realities—that the Christian church, like some old man in his second childhood, is chattering and mumbling the silly and meaningless reminiscences of its long-past youth, and remains utterly oblivious of the actual facts of the present time—that the Christian church is holding no vital place and doing no vital work in modern life; but, like one of the old stone forts of the Revolutionary era, in Boston harbor, is only a relic of a by-gone age, encumbering the ground. Do you expect a young man, who has to journey from Boston to Chicago, voluntarily to travel in an old-fashioned stage-coach in this age of the 18-hour 20th Century Limited?—do you expect a young man, who is seeking to make a fortune, to invest in the real estate of the deserts of Assyria and Babylonia in preference to the real estate of London or New York?—do you expect a young man, who is eager to live a full, active, vigorous life, to blind his eyes, palsy his limbs, empty

his veins of their good, red blood? Why, then, expect a young man, in this age, to identify his life with the Christian church?

In the second place, I believe that the average young man of today is deterred from entering the ministry because he does not believe in ministers as a class! As Mr. Slicer said so pointedly before the Ministers' Union a few weeks ago, the ministry is today "a discredited profession." When the young man choosing his path of life is made to see ministers who are willing to officiate at midnight weddings which are a pollution of all that is sacred and beautiful in the marriage relation—ministers who are willing to recite creeds and defend theologies which every man who knows enough to read his daily newspaper knows to be as alien from the real life and thought of today as the mythologies of ancient Greece and as far removed from actual reality as the fables of Aesop—ministers who are willing to defend the iniquitous business and political methods which have recently disgraced our American civilization because the delinquents chance to be members of their churches—when the young man, I say, sees such things as these, what wonder that he discredits the whole ministerial profession and declines to enter its ranks! The very title of "Rev." is today a title which throws every man who bears it open to suspicion—to enter a pulpit is to join a class of men who stand impeached by public opinion. I do not say that this judgment is correct; but I do say that it is explicable—I do not say that this condemnation is just; but I do say that it is understandable. In my humble opinion, the Christian ministry must show itself willing to do what it ought to do and does not—"take up the cross and follow" the Christ—ere it can hope to win the attention and the allegiance of the young men of today!

This, sir, is the answer which I would offer to your question. It is useless to say, "lo, here!" and "lo, there!" in our search for the reasons why young men do not enter the ministry today; the reason is "within" us—within the church and the ministry! Let the church but do the work it was meant to do in the world—serve as a cloud by day and a pillar of fire by night, revealing to men the very presence of God and the direction in which his spirit moves; let the ministers of the church but assume the role they were appointed to assume—to hate iniquity, to love righteousness, and to bear witness to the truth—and I venture to prophesy that we shall have candidates for the ministry of the church in plenty. "Physician, heal thyself," is the commandment for us to take to heart.

And now I suppose you are wondering why on earth I ever entered the ministry myself if I hold such opinions as these of the profession to which I belong! It is a fair question—but one which does not concern me at this present time. I have resolved to let the dead past bury its dead—and am therefore not concerned with the dead question, why did I enter the minsitry; but with the very living question, how long can I remain in the ministry and be true to myself? It is a question which I beg to commend to the prayerful consideration of all my brethren.

Rev. Maxwell Savage, Minister of the Unitarian Church in Redlands, Cal.

Replying to your question as to why so few young men are attracted to the ministry, without having solved the problem, I would suggest that in regard to our own Unitarian faith the church is not to blame but is suffering

from a natural effect of new-born democracy. Where a young man once went into the ministry without questioning the act, did it as a "good thing to do," today he questions and weighs the pros and cons.

Some churches may be to blame because of the ways they cramp their minister, financially, mentally, and in his attempt to live the simple life of a man among them. Others, like my own here, are big arguments for a young man to enter the work of the ministry. With us it depends on the separate church, and so it behooves our churches to so carry themselves regarding their minister that other young men in the town where they are will see the grand opportunity for a life of natural manhood and service which the churches offer.

Ministers, I believe, very often miss opportunities to guide young fellows toward the work of the pulpit. More young fellows dream of it than we realize.

Also, as I feel that the problem of our young people resolves itself down to the problem of the parents, so this problem of the ministry would be partially solved if the parents had in themselves and inculcated in their growing children a deeper and more constant devotion to religion as exemplified by the church.

Undoubtedly the present interest in making money plays its part. When there are chances on every hand for a young man to make money and thus provide himself with that which can give comfort to himself and those he loves, and then when he looks at the ministry and sees a small salary which will scarcely meet the requirements demanded of a minister's family in this day, one may regret it but can attach no blame if he chooses some other profession or business.

Yet, of course, we see the widespread desire to get more of this world's goods having its rather bad effect in deterring men from the ministry.

If the ministers formed a union and went out on strike for a higher wage, I fear me that many men would read their newspapers on Sunday morns with easier consciences.

But, in spite of many reasons why young men do not go into the ministry, I feel sure that if they saw and knew the goodly opportunities this far West offers they would not hesitate.

The Conference at Santa Barbara in May was proof beyond question that the Unitarian ministry on this coast offers a young man the opportunities to live his life normally as he will, to work, with people who respond, for that religion which is pure and free for this world and to do his share for the clarifying of the theology, the morals and the civic righteousness of his time and place; and to do it under conditions which do not "set him apart" from men but which expect him to stand on his own feet as *one* in a community of workers.

Rev. Samuel R. Maxwell, Minister of the First Parish Church, Walpole, N. H.

Young men are not drawn toward the ministry, according to my own idea, because of the following conditions:

1. Our old ministers are so prone to a timid individualism that most of them refuse to take the risk of urging winsome fellows in their own parishes to enter the profession.

2. A man raised in the typical Unitarian church cannot fail to be impressed with the narrowness of its field. It is more often a coterie of select souls than an active, democratic institution which tries in the most practical ways to attract to itself the members of society who need it the most. It is more

often a church of the saved than of salvation, and in it the laymen are usually not willing to co-operate with the minister to transform the church into irresistable aliveness and alertness, and this is because the spirit of sacrifice has never pervaded our body in any enduring form.

3. Few men, I believe, would refuse to enter the ministry because the wage was small and the chance for increasing comfortableness inconsiderable. But any far-sighted fellow is compelled to take account of the fact that clerical salaries have remained stationary while the cost of living has jumped fifty per cent. or more, and that under present conditions and in the average parish his income will be insufficient for him to live in decency and yet secure to him enough surplus for the equipment of books, travel, and the like which he must possess if he is to continue to grow.

4. In the churches themselves there is an absence of theological earnestness. We are not educated in a thorough-going denominationalism and, therefore, lack that enthusiastic loyalty which generates apostleship. If young men are to be attracted to the ministry, it will have to be because they are on fire with a message, because in the Sunday School and from the pulpit the truths of our own free Christianity have been set forth with such persuasiveness that they will feel that our church stands for something so unique, so superior to all else, that the highest calling is the ministry of such a religion.

Rev. D. Roy Freeman, Minister of the Third Religious Society, Dorchester, Mass.

Of course I am speaking, in this reply to your question as to why so few young men are going into the ministry, of those who stay out on account of objections. Most men stay out because it never entered their heads to go in, because they are in no way fitted by ability or interest to become ministers.

Some, however, many, do choose between preaching and some other occupation, after deliberate consideration. Perhaps one of "the strongest objections is that the ministry does not appeal to young men's ambition as other professions do. The highest rounds in the ecclesiastical ladder are not thought to be very high. There may be more poorly paid lawyers than poorly paid preachers; but there are some lawyers who become judges of the supreme court. The minister may become pastor of a large church. The statesman, politician, may become president. Many writers may half starve, but the successful journalist has an audience of a million.

So that even if one's ambition is to be helpfully influential, one must realize that one cannot ordinarily be so widely and conspicuously influential in the ministry as in some other professions.

Another objection is that the minister has to sell his convictions for cash and if the convictions are not such that his congregation will receive them, the cash stops. A strong man can be perfectly fearless in such a situation, but the situation is oftimes difficult.

The reasons which keep young men out of the ministry, however, are not usually, I think because of what the ministry necessarily is, but rather because of what it traditionally has been. The persistent ecclesiasticism which still clings about the office makes it hard for a thoroughly masculine man to identify himself with the ministerial class. As it is, many men find other ways of serving God and humanity more congenial than the ministerial way.

The tradition of the ministry, moreover—which reflects a tradition of the church—that makes religion and science enemies, that sets off against each other a God of reason and human life, and a God of revelation and the Bible, such a tradition is not altogether outgrown and is very influential in discrediting the church and the ministry among thoughtful young men.

Furthermore the notion that the minister is a sort of ladies' man with soft hands and a polite manner has not been altogether eradicated from the minds of the public at large.

A most potent objection to entering the pulpits of churches which demand a creedal adherence for admission is that when a man is once in, he has been classified, his position is ready-made, his convictions can be anticipated, his conclusions are foreordained. In no other profession is a man supposed to remain stationary in his view point from the beginning to the end of this thought career. In the ministry of the dogmatic churches he must be able to define at the outset what he is to believe at the end.

This leads to what is perhaps the most serious barrier at present against young men entering the ministry. I mean the dishonesty of ministers; many ministers have entered the church, changed their views, and yet tacitly held to those they subscribed to when they were admitted. This fact is generally known, and yet generally concealed by the ministers themselves. If preachers would once and for all stop lying, the church would, to a far greater extent than at present, attract young men, and gain their allegiance.

The equivocation of ministers—of some ministers—is not a theory, it is a fact. When I was on the point of entering the Unitarian ministry I was repeatedly urged by preachers to enter some orthadox church, putting my own "interpretation" upon the articles to which I would have to subscribe. They had done it, they said; why shouldn't I?

All I can say is, that to me it is lying, pure and simple, to say one thing and believe another. And to begin a ministry in that way would be to me to cut the nerve of all its spiritual power.

This casuistical spirit has seemed from the outside to infect the entire ministry, and young men have not been eager to share in it. For straightforwardness, especially in religiou is a young man's prerequisite demand.

Not that I think by any means all ministers in the dogmatic churches are insincere. I have know there are very many who believe thoroughly that to which they subscribe.

Doubtless some faults are in young men themselves that they do not see and take advantage of the great opportunity the ministry offers to advance the cause of righteousness in the world. Doubtless they ought to take the ministry in hand, correct its faults, raise its standards, and make use of the channel it offers for doing good. Doubtless young men are greatly remiss and somewhat cowardly.

As it seems to me tradition is partly at fault, the churches is partly at fault, some of the ministers are partly at fault, and the young men are partly at fault that the ministry is not filled with the very best blood that flows in the nation's veins.

That I believe the difficulties are surmountable and that they have been at least partly overcome by the Unitarian Church, is evident from the fact that with all my heart I have entered the Unitarian ministry.

Notes From the Field

Barneveld, N. Y.
Rev. Samuel C. Weatherly
Minister

The Reformed Christian Church in Trenton, N. Y., is the oldest Unitarian church outside of New England and has a long and noble tradition. At present it is very much alive although the community in which it stands is small. Mr. Weatherly is younger than most ministers and had never preached in a Unitarian church before the Sunday four weeks ago when he first visited Barneveld as a candidate for its vacant pulpit. But he and the people of the church quickly came to conclusions and Thursday evening, June 20, a most inspiring ordination service was held, at which Rev. William S. Morgan Ph. D. of Albany, N. Y., preached the sermon, Rev Geo. H. Badger of New York, made the Ordaining Prayer and gave the Charge to the Minister, Rev. Arthur H. Winn of Troy, extended the Right Hand of Fellowship, and Rev. Charles Graves of Passaic, N. J., and the former minister of this parish gave the Charge to the People, very practical and full of sweet reasonableness and common sense. Indeed the whole service was full of inspiration. Dr. Morgan's sermon was especially strong and interesting, and Mr. Winn's address of welcome gracefully expressed. Mr. Weatherly comes from Virginia, having been reared in the Methodist Episcopal Church, of which his father was a minister.

Unitarian Society
Passaic, N. J.
Rev. Chas. Graves
Minister

The installation of the new pastor took place Sunday evening, June 2d. The services were well attended in spite of the disagreeable weather. The sermon was preached by the Rev. Dr. Robert Collyer of New York, Pastor Emeritus of the Church of the Messiah. He took his text from Revelation 21:16, "And the city lieth foursquare, and the length is as large as the breadth. * * * The length and the breadth and the height of it are equal."

Dr. Collyer applied the measurements of the perfect city to the affairs of human life. He showed how in our political life, in art, in literature and other things, that which is best and nearest perfection has in it the elements characteristic of the north, the south, the east and the west. The sturdy qualities and cold blooded reasoning are of the north, the element of the past is represented by the east; then comes the warm hearted dreamy south, and the west, looking always to the future.

The ideal church, he argued, must have entering into it all these elements. The church which clings only to the past has only the east. The church which appeals to reason alone and will accept nothing it cannot understand has only the northern side. Other churches give themselves over purely to strong emotion. This has its place, but it is merely the southern side. The religion which consists merely in dreams of the future leans all to the westward.

The Rev. Thomas R. Slicer, minister of All Souls' Church, New York, who was to deliver the charge to the minister, was prevented by illness from being present. His place was taken by the Rev. Mr. Nickerson of Plainfield.

The Rev. Leon A. Harvey of Flatbush, L. I., extended the right hand of fellowship, and the charge to the people was delivered by the Rev. George H. Badger. Other ministers who took part were the Rev. Walter R. Hunt of Orange, who made the opening prayer, and the Rev. Elizabeth Padgham of Rutherford, who read the scripture lesson.

Church of Our Father
Lancaster, Pa.
Rev. Melvin Brandow
Minister

The Building Fund takes a sudden leap forward this month. The directors of the American Unitarian Association have appropriated from the $150,000 Fund the sum of $5,000 for the Lancaster church. This is generous treatment, and indicates the measure of the Association's desire to have a strong Unitarian church in this city. At the same time, it has brought to us the fresh exhilaration of a great encouragement.

The Wednesday class came to an end with its meeting for June 5th There has been found too little demand as yet for this kind of midweek lecture. But the Wednesday class has a successor.

A reading class in physiology will be begun, to continue through the summer. "Martin's Human Body" will be read. Physiology is chosen as a proper introduction to psychology, the real object of the reading circle. Next fall it is hoped to begin the reading of Ladd's

"Physiological Psychology," to be followed later by James's "Psychology." Eight have joined the circle.

A German Club will be formed. This will be a summer club of five, to meet during the vacation for the reading of two or three German classics. Lessing's "Nathan der Weise," Scheffel's "Trompeter von Saeckingen," and Hauff's "Lichtenstein," are the books chosen.

First Unitarian Church
Hamilton, Canada
Rev. W. Delos Smith
Minister

This church has a hopeful outlook. Rev. W. Delos Smith completes the first year of his astorate July 1st. and it seems as if he is enabling the church to rise Phoenix like from the ashes of depression in which he found it. He has been preaching a series of sermons which have attracted much attention in the city and have drawn large congregations. They were "The New Theology and Unitarianism": April 28, The Name and the Situation. May 5, God, the Universe, and Man. May 12, The Nature of Evil. May 19, Jesus the Divine Man. May 26, The Eternal Christ and the Incarnation. June 2, The Atonement. June 9, The Authority of Scripture. June 16, The Church and the Kingdom of God. (Fellowship Sunday). New members have been enrolled at intervals and June 16th when he preached the closing one, nine new members were received.

The Sunday School had a beautiful Flower Service June 16. Each child represented a flower and recited an appropriate verse. The Young Peoples' Religious Union has had a satisfactory and successful season. Besides the regular religious, literary and social evenings, F F. McPherson, Professor in Ontario Normal College, read an interesting paper on "Has Canada a National Literature" and Lyman Lee, a prominent lawyer, read a paper on astronomy called "A Journey to Starlands."

Rev. Mr. Smith, Mrs. Wm. Sexton, president of the Ladies' Auxiliary, and Mrs. John Dixon have been elected delegates to the Unitarian Conference in Boston next September. Peter Bertram, chairman of the Trustees, expects to go also.

Unity Church
Brockton, Mass.
Rev. Dudley K. Ferrell
Minister

We have for several years been carrying a debt of $1850 obtained in the way of annual deficit, etc. Recently the young men of the church got together and gave a dinner for the purpose of liquidating the debt. In forty minutes we raised over $2700, and in addition this year we will balance the books between $500 and $600 on the right side of the accounts. It is certainly a happy state of affairs. Our attendance runs from 250 to 550 and will average almost 300.

First Parish
Dorchester, Mass.
Rev. E. R. Shippen
Minister

A parish gathering of special interest was held on the evening of June 14, about 300 being present. The presidents of the various organizations connected with the church gave reports of the year's work, with some brief explanation of aim and purpose for the benefit of the many new comers in the parish.

Mrs. W. S. Hayes outlined the work of the National Alliance and of the large and successful branch in the First Parish Church which now numbers 145. Augustus Nye spoke for the Benevolent Society, Mrs. Robinson for the Wednesday Morning Sewing Club, Mr. Nichols for the Nathaniel Hall Society, Dr. Frank Hornbrook for the Mather Club and Mr. Clarence B. Humphreys for the Sunday School. Delightful music was furnished by the quartette of the Dorchester Gleemen, of which the minister is a member. Also by the Rev. Rush R. Shippen who met a warm welcome on his return from his winter's work in Atlanta The auction of an ancient guinea brought a substantial addition to the fence fund. Work on the fence to surround the church, with suitable grading and tree planting has been begun.

On Sunday, the 16th, pamphlets containing the valuable historical address on John Eliot by Rev. James De Normandie, D. D , on the occasion of presenting the Eliot Chair to the Roxbury church were distributed to the congregation through the courtesy of Dr. De Normandie's society and were very highly appreciated.

Third Religious Society
Dorchester, Mass.
Rev. Daniel Roy Freeman
Minister

At a special parish meeting of this church on May 20th at which 83 people were present a unanimous call was given to Daniel Roy Freeman of Union Theological Seminary, New York, to become its minister His letter of acceptance was read on Sunday, May 26th, by Rev. John Haynes Holmes of New York, who preached that Sunday to an immense congrega-

tion. Mr. Freeman will begin his work at once on June 2d. Thus in just four months time we have found a man capable to carry on the great work established here by our former minister, Mr. Holmes. Mr. Freeman is 25, two years younger than Mr. Holmes and a young man of the same deep spiritual insight and a preacher of much ability.

On May 13th our 94th annual supper for church members took place, 94 people sat down to supper. The speakers were the Hon. John D. Long of the Third Church, Hingham, Rev. Peter Goldsmith of the First Church, Salem, and Mr. Freeman, our minister elect. Everything promises to continual prosperity for our church as we are thoroughly united and all the branches of our work are in strong hands.

First Unitarian Society
West Upton, Mass.
Rev. Carl G. Horst
Minister

The First Unitarian Society celebrated May 29 its sixtieth anniversary. Unlike so many New England churches this church traces its history back not to an ancient Congregational church, but to a Baptist church (close communion) founded in 1824. This Baptist church June 3, 1837, voted "to insert the name Christian in the room of Baptist and be known on the Church Record by that name and all business subsequently done in or by this church shall be done under that name." This Christian Society was merged into the First Unitarian Society May 29, 1847. The Society has had two houses of worship—the one at Upton Center, dedicated Dec. 14, 1848 and sold to the Roman Catholics in 1874, and the present beautiful church, a gift from Wm. Knowlton and sons dedicated April 23, 1874. The historical address into which our pastor put a great deal of time and thought and work is to be published in book form. An interesting gift from the pastor to the church on the day of the sixtieth anniversary was a "Scrap Book" into which he has pasted in chronological order newspaper-clippings, announcements, programs, bulletins etc., relating to the church for the past sixty years. Rev. Mr. Horst had been collecting this material for the last five years and was successful in getting hold of a program of the dedication of the church in 1848, for which the Rev. Edward Everett Hale wrote an original hymn, a program of the Installation of Rev. George S. Ball in 1849 and other matter that can probably never be replaced. During its existence of sixty years the society has had ten clerks, two treasurers and five ministers: Wm. Cutter Tenney, 1847-1849; George Summer Ball, 1849-1892; Thomas Edward Chappell, 1892-1896, Walter Knight, 1896 1900; Carl G. Horst, Oct. 1, 1900.

Liberal Christian Cong. Soc'y
Holyoke, Mass.
Rev. A. H. Coar
Minister

On the evening of June 10 Rev. Arthur H. Coar was formally installed as pastor of the Holyoke Unitarian church, pastors from many churches being present to assist at the exercises. The church had been decorated for the occasion, the choir inclosure and pulpit having been banked with ferns and laurel. The church was well filled before 7:30 when Mrs. O. W. Adams, the organist, played an organ voluntary. M. M. S. Moriarty, clerk of the council, announced that the council of six churches had voted unanimously to instal Rev. Arthur H. Coar in the pastorate. The invocation was given by Rev. Kenneth E. Evans of Chicopee, and Rev. Richard E. Birks of Deerfield, read from the scriptures. Rev. William W. Fenn, dean of the Harvard Divinity school, gave the installation sermon taking his text from Matthew XIV:17, the parable of the loaves and fishes.

He said in part, that the critical moment comes to a man when he asks if the ideals and hopes which have inspired him as the best and the highest really have a right to command him, and he questions the wisdom of trusting himself unreservedly and absolutely to the spirit which is in Jesus Christ and to rely on the forces on which he has relied. He must trust in truth, justice and love in the holy spirit moving in the souls of men. To trust Christ is to trust the highest and best in himself, and doing what it bids him do, flinching at no burden.

The installation prayer was offered by Rev. Alfred Free of Florence; a hymn was sung by the choir and congregation, and the right hand of fellowship was extended to Mr. Coar by Rev. Fred Smith of Bernardston, who said he was reminded of the present trend of everything toward union, and that the churches must unite and stand shoulder to shoulder in the work.

The charge to the minister was delivered by Rev. Augustus P. Reccord of Springfield, who said that first the minister must remember that he was called to the work of the ministry of

religion—that that was to be his specialty, that he must pay no attention to changes, but must minister to the deepest aspirations of the human heart and soul and feel that religion is life and that it offers the grandest service which can occupy a man.

The charge to the people was given by Rev. Ernest L. Staples of a Universalist church in Springfield. The address of welcome to the city was given by Rev. John S. Lyon of the Second Baptist Church.

Church of the Messiah
St. Louis, Mo.
Rev. John W. Day
Minister

A large company gathered Sunday afternoon, June 2d, at the laying of the corner stone of the handsome new building which is to be the home of this society, at the corner of Morgan Street and Union Boulevard. A large platform was built over the foundation of the church, but it was not large enough to hold the people and many had to stand on the sidewalk or remained in their automobiles and carriages.

The services were opened with the reading of the scriptures by Rev. George R. Dodson, pastor of the church of the Unity, and prayer by Rev. George R. Gebauer of Alton, Ill., followed by singing, "Come Thou Almighty King." J. L. Mauran, president of the Board of Trustees of the church, read the list of the contents of the box which was placed in the corner stone.

Rev. John W. Day, pastor of the church, delivered an address most fitting to the occasion in which he said, among other things: The real, the permanent basis of our church is its faith and not its habitation. So it is nobly and truly fitting that we should begin this work trusting in eternal things and signalize our labor with happy and solemn rites of consecration. The fixity we seek is that of the freedom of the truth, the abiding might of the living God. The bond of permanence we desire is not like an iron band which girdles a tree to be in time covered and lost to sight in the trunk which grows around it. It is like the tree itself whose roots seek nourishment unhindered, and whose branches spread broadly their grateful shade. The strength to which we entrust our cause is not that of statements and forms, which in time cease to express a living faith, but it is rather that faith itself which no time can weaken and chill. Our assurance is not like that of the vessel so tied to its anchor that it is held under the swelling tide; it is rather that of the vessel freed from moorings, staunch, to out ride the storm, and guided by the constant stars. What has remained convinces us of what will remain.

The services were closed with the hymn, "Not in the Rock-ribbed Earth," and the benediction by Rev. Day.

First Unitarian Society
Keokuk, Iowa
Rev. M. Rowena Morse
Minister

The First Unitarian Society was incorporated fifty-four years ago. It has never had a large membership. It has held its own courageously all these years. Eighty or more have died out of it and as many been born into it. The ministry of Rev. M. Rowena Morse Ph. D. began last October. The attendance for some years past was about 62 at public services and since her advent there has been some increase. Our people are thoroughly pleased with her. She brings to her work enthusiasm, learning, industry and a broad intelligence. In the Sunday School she aids by her presence and timely suggestions. The Sunday School has an average attendance of about 40. It takes no summer vacation. It is the source from which comes the membership. An art class was organized in the early winter under the leadership of Dr. Morse. It numbers 70, largely from other churches. She gives a lecture every Thursday evening on the renaissance of Italian art and kindred topics. Her audience acknowledge her talent and ability and fail not to express their admiration of her superior aptness as teacher. The branch of the Woman's Alliance is the working force of the society, its main support ever in labors abundant. A dozen of the girls have a Unity Circle which meets at the homes of the members every alternate Friday. They have readings, have put several plays on the boards and contribute handsomely to the incidental expenses. We are proud of our work. It looks small in extent and in its numbers. Yet the leaven of a gospel is "leavening the whole lump" and the command "See that they go forward" is joyfully obeyed.

The Unitarian Society
Lawrence, Kan.
Rev. Frederick E. Bennett
Minister

The Ladies' Alliance has placed the publications of the American Unitarian Association, and James H. West & Co., in a case in the church parlor.

The minister attended the annual meeting of the Western Unitarian Conference held at Detroit, Michigan, and delivered an address on "Unitarian Missionary Methods." On July 19 he preached as supply in the Christian Union Church at Rockford, Illinois. Prof. W. H. Carruth acceptably filled the pulpit of the Lawrence church on that Sunday and spoke on "What is Religion?"

First Unitarian Church
New Orleans, La.
Rev. Harry E. Gilchrist
Minister

The pastor of this church has recently announced his program as to parish calls in this frank and explicit fashion:

1. Visits to strangers, the sick, aged and those in need will be made as the minister is notified.

2. Visits for special church business will be governed by the special needs calling for such visits.

3 Parochial or social visits will be made by special engagement so that the minister may find the people at home at their convenience. He will be pleased to accept invitations to visit from all persons so far as his duties will per-

mit. He begs to suggest that such visits are more useful if arranged so that he may meet all the members of the family together.

4. The traditional house to house afternoon call will be abolished.

New Books

THE RELIGIOUS VALUE OF THE OLD TESTAMENT IN THE LIGHT OF MODERN SCHOLARSHIP: by Ambrose White Vernon, Professor of Biblical Literature in Dartmouth College, N. Y. Thomas Y. Crowell & Co. 1907. Net 90 cents.

Dartmouth College was founded in the grim days of early Puritanism as a bulwark of the 'religion of Christ'' as men then conceived it. We imagine that when in later days a chair of Biblical Literature was established there was a worthy intention that not only the extention of pure culture, but of unmitigated orthodoxy be helped on by its administration. But to study the Bible, in the light of literary scholarship in the 20th century can have but one result if the incumbent of such a chair as this be a genuine scholar; and Prof. Vernon's book is a delight to all who may desire to approach the noble literature of the Hebrews in this spirit. Prof Vernon has exhilerating candor. He tells the truth without timidity on his first pages. ''As the Bible lies before us it is a misleading book. Both in the Old and the New Testaments the historical framework is untrustworthy. The ecclesiastical writers of the Bible are no better historians and no more free from prejudice—to use no stronger word—than ecclesiastical writers generally.'' This has engaging frankness. And the opening chapters of the book, setting forth the older view and its defects and untenability are marred by no temporizing concealments or softening equivocations. He has no use what ever for the time-honored science of "typology"; the God of the older view he pronounces "a trivial God'', and the "miracle and the sign'' factors of the ancient record he makes no account of. Yet his work is very far from destructive. His object he says ''is to show that the most outspoken modern scholarship ministers to our religious needs and to the appreciation of the supreme religious value of the Old Testament'', and it is good to discover that his main chapters have genuinely accumulative value for constructive faith.

The religious value of the Old Testament he analyzes under three headings: (A) It presents characters supremely worthy of reverence. (B) It records the discovery of our fundamental religious truths. (C) It is essential to a correct apprehension of Jesus Christ. Prof. Vernon lays supreme emphasis on the significance of personality in religion and his forth-setting of the characters of David, Jeremiah, Hosea, and Amos is strong, vitally suggestive and even dramatically compelling; albeit his diction, though sometimes eager, is constrained and not over-rhetorical. His analysis of the development of religious ideals through the personal experience of these great Hebrew souls, is scholarly and satisfying for the most part, though many modern readers will not agree with him in the value he put on Hosea's domestic tragedy. The last section dealing with the relation of the Old Testament to our appreciation of Jesus is discriminating and valid. ''The most fatal misapprehensions of Jesus'' he says ''are those that fail to see the spirit of the Old Testament in all his ideals and deeds.'' Yet the value of his originality of personal ideal is not obscured,

Though a small book we believe that every Bible student. and especially those who are interested in its teaching, as ministers or Sunday School workers, would be richly repaid for reading it. Perhaps its sanest single sentence is this ''From beginning to end the Old Testament is a book of a great moral emotion. It is not content with contemplation''. Our chief criticism would be its slight attention to the significance of the Psalms.

JESUS: AN UNFINISHED PORTRAIT, by Charles Van Norden, D. D., LL. D., New York and London, Funk and Wagnall's. $1.00 net.

''The Common Place Jesus'': ''The Occult Jesus''; ''The Legendary Jesus'' So Dr. Van Norden sub-divides his first section. Of course the first phrase is unfortunate because inaccurate. He means the *human* Jesus; the hero of the common life, the *man* that is being given back to us as the best fruits of modern study rid us of the obscurations of dogma and legend. The author's viewpoint is wholesome and satisfying; the picture which he presents of the prophet of Nazareth is one well to have lined out as he has lined it. This is not so much a scholar's book as a preacher's, indeed; its value is homeletic rather than critical. The analysis of ''What Jesus Taught'' for instance in the third part, will please ''waiting congregations'' better than divinity students, and the ''Reflections'' of part fifth betray more than once sermonic origins. Yet it is good preaching, on the whole, and full of suggestion.

CHRIST'S SECRET OF HAPPINESS, by Lyman Abbott. New York. Thomas Y. Crowell & Co. 75c. net

This is a dainty presentation of some of Dr. Abbott's most winsome optimisms. In form the little volume is exquisite and attractive; its content is of a sort to satisfy abundantly those who like Dr. Abbott's way of saying things. His text is the Beatitudes of Jesus; which he treats under these characteristic headlines: I. Three Kinds of Happiness. II. Four Unfortunates. III. The Blessedness of the Poor. IV. The Joys of Sorrow. V. Getting is not Always Gaining. VI. The Spring of Perpetual Youth. VII. A Twice-Blessed Grace. VIII. The Vision of God. IX. The Honors of Peace X. The Blessedness of Battle. XI. Why We Are Not Happy.

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—MARTIN LUTHER.